AN INTRODUCTION TO THE ANVARI SOOHYLY OF HUSSEIN VĀIZ KĀSHIFY.

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TO THE

JUNIOR CIVIL AND MILITARY SERVANTS

OF THE

HONOURABLE EAST INDIA COMPANY,

THIS ATTEMPT TO FACILITATE THE

STUDY OF THE PERSIAN LANGUAGE

IS DEDICATED,

BY THEIR SINCERE WELL WISHER,

CHARLES STEWART.

E. I. College, Herts
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PREFACE.

THERE are probably few persons who have not heard of the Book, entitled Kalila Dumna, or Pilpay's Fables; perhaps no book, the sacred Scriptures excepted, has undergone so many versions; it exists in all the known languages of the world, but is now universally acknowledged to have been originally written in *Sanscrit*, and is named *Puncha Tantra*.

From the *Sanscrit*, it appears to have been translated, in the beginning of the 6th century, into *Pehlevy*, or ancient Persian, by Burzieh, a physician. From *Pehlevy* it was turned into *Arabic*, about the middle of the 8th century, by Abd Allah Iben Almokuffa, a Persian who had been converted to the Mohammedan religion.* From the *Arabic* it was translated, in the early part of the 12th century, into Persian, by Abu al Maaly Nasir Allah of Ghizne, from whence the version, a small portion of which is now submitted to the Public, was made in the end of the 15th century by the celebrated scholar Hussein Vāiz Kāshify, who resided at the court of Sultan Hussein Abul Ghāzy Behadur, sovereign of Khorassan, and named Anvari Soohyly (Light of Canopus) in compliment to his patron Amyr Soohyly. It contains a very elegant Preface, and fourteen Chapters, each of which inculcates some moral lesson or system of politics.

* The learned are under extreme obligations to the Baron De Sacy, for having published at Paris, in 1816, a correct edition of the Arabic text, with a memoir of Abd Allah Iben Mokuffa.

It is from this version that have issued most of the editions now current in Asia and in Europe,* some of which I shall here notice: towards the end of the 16th century, Abul Fazil, chief secretary to the celebrated Emperor of Hindoostan, Akbar, published an edition of it, under the title of *Ayari Dãnish* (Touchstone of Knowledge), which work was translated about the year 1803, into *Hindoostany*, by Hufeez Addeen, and named *Khird Afroz* (Illuminator of the Understanding), which was printed at Calcutta, in the year 1815, under the superintendance of the late Captain Roebuck, and is a valuable book to the Hindoostany Student.

In the year 1764, part of the preface and the four first chapters of the Anvari Soohyly were translated into *French*, and published at Paris by David Sahid and Gaulmin, under the title of *Livre des Lumières ou la Conduite des Rois*. This version was shortly after turned into *English*, and printed in London under the title of Pilpay's Fables; and although very defective, has gone through a number of editions.

The Anvari Soohyly was translated into *Turkish*, in the 16th century, by Ali Chelibi, under the title of *Homayon Nameh;* and from the *Turkish* was turned into *French*, by Messieurs Galland and Cardone, and published at Paris in the year 1778, under the title of *Contes et Fables Indiens, de Bidpay, &c.*

The Anvari Soohyly was the favourite Persian book of the celebrated Sir William Jones, and from which he took most of the extracts published in his Grammar. It must however be acknowledged, that it is too difficult for the generality of students, without the assistance of a *Moonshy* or teacher, on which account I have been induced to publish a small portion of it, accompanied by a Translation, and a Analysis of the Arabic words; prefixed to which, is an extract from Arabic Grammar, requisite to be perused in order to comprehend the

* An admirable Memoir by the Baron De Sacy, on this subject, may be found in the 9th vol. of the "Notices des Manuscrits," published at Paris, in 1813.

Analysis. This extract is meant merely as an introduction to the perusal of the work; and if attentively studied during the passage to India, will, I venture to assert, enable the person to read the generality of Persian books that may be put into his hands on his arrival there. It has been purposely printed in a large and distinct type, and no pains nor expense have been spared to render it as clear and easy, as the subject would permit.

تو سُهلي تاكجا تابي   كجاً طالع شوي
نور تو بر هركه مي تابد   نشان دولت است
تزكره الشعرا دولت شاهي

A large edition of the Anvari Soohyly was published at Calcutta in the year 1805, but is now out of print.

After an attentive perusal of this work, I would strongly recommend to the Student, Balfour's Specimens of Persian Letters, called the Inshai Herkern, to which if he can add the perusal of some Shekesteh manuscripts, he will be very soon fit for a *Persian* Office.

P. S. A wish to render this work as complete as possible has induced me to insert the corresponding chapter of the Arabic Kalila Dumna, which, from its scarcity, and its antiquity, being above a thousand years old, will, I trust, be considered as a valuable addition to this book. It will form a useful lesson for the Student after he has made some progress in Arabic; and he will find that the *web* of the story is the same, when divested of its ornaments, and additions of the Persian translators, or rather paraphrasts.

CONTENTS.

THE

SEVENTH BOOK

OF

THE ANVARI SOOHYLY.*

On Circumspection and Deliberation; and on the means of effecting one's escape from the machinations of enemies, by stratagem.

THE King said, I have heard the story of the person, who, from want of consideration and reflection, threw himself into the sea of regret, and, by his impatience and want of thought, was caught in the net of shame and remorse. Now, if convenient, explain to me the Seventh Clause of the (Hoshungs†) Testament; and relate to me the history of that person, who having been taken by his enemies, or who having been surrounded on all sides by his powerful and inveterate foes, who have left him no possibility of escape,—seeing himself caught in the claws of destruction, and seized in the grasp of annihilation,—deems it requisite to form a connection and friendship with one of them, nay, must enter into a compact and agreement with him, in order to effect his liberation;—say, how shall he attempt this? and tell me, when, by the aid and assistance of one of his enemies, he shall be liberated from that calamity, how is he to fulfil his promise? and after having performed the first acts of courtesy, by what contrivance is he to keep open the path of reconciliation or concord? The Bramin replied, In general, friendships and enmities are not lasting nor

* This Book corresponds with the Third Chapter of the Sanscrit *Puncha Tantra*, the Eleventh Chapter of the Arabic *Kalila Dumna*, the Ninth Chapter of the Persian *Ayar Dānish*, and the Ninth Chapter of the Hindoostany *Khird Afroz*.

† See Sir William Jones's Works.

durable, because they are frequently accidental, and any thing that is accidental quickly perishes; therefore some friendships in a very short period decrease, nay become entirely annihilated, in the same manner enmities having changed, become eradicated from the breast. The affection and animosity of the people of this world are like the clouds of spring, which sometimes pour down and at other times withold their showers; they have therefore no permanence nor stability.

VERSE.*

" With whomsoever I wished to form a friendship, when I observed him well, I
" found him an open enemy. I saw that there was no reliance on the friendship
" or enmity of the people of this age."—

There is as little dependance to be placed on the love and hatred of mankind, as on the partiality of a prince, the beauty of the fair, the voices of young singers, the fidelity of women, the favour of ministers, the generosity of drunken men, the attachment of the populace, or the flattery of enemies; for in none of these can you place any reliance, nor can you set your heart upon their duration.

VERSE.

" It is pleasant to exchange vows of friendship; but it is useless, as such vows have
" no constancy;"

For there have been many friendships which having reached the very extreme of union and attachment, and whose root being laid in sincerity and purity, having in the course of time reached the pinnacle of elevation, have been by some accident instantly changed from the purest affection to the very extreme of hatred, and its moisture dried up by the scorching wind of separation. Again, long animosities and hereditary quarrels may be annihilated by a little kindness, and a foundation of friendship laid and strengthened in an excellent and praiseworthy manner. It is for this reason that the wise do not relinquish courtesy with an enemy, nor at once entirely cut off all hope of reconcilement. Neither do they place implicit reliance on every friendship, nor feel perfect security and confidence therein. Of the incomparable sayings which have flowed from the source of prophecy (Mohummed), one of the most distinguished is on this very subject—

* The verses in this book, are quotations from other Authors, which will account for the apparent tautology.

Arabic.

Love your friend moderately, not to the very extreme.

VERSE.

"Friendship should never be so great as not to leave room for a hair; nor should
"enmity be of that description as not to bear a chance of reconciliation. He
"who is of an equable disposition will keep a middle course."

Therefore, as it is well known that little reliance is to be placed on the friendship or animosity of mankind, it is requisite that a wise and reflecting man should not reject the overtures of an enemy to reconciliation and friendship, which may be the means of averting evils and of attracting benefits; but, on the contrary, should make use of every means in his power, and the exigencies of the moment may require, for the accomplishment of his purpose, in order that by the auspices of foresight and reflection the door of good fortune may be opened, and the morning of prosperity may dawn from the horizon of success. Of the various examples which have been quoted on this subject, that of the rat and the cat is one. The King asked, How was that?

STORY.

THE Bramin said, They have related that in the wood of Burdai there was a tree, which raised its head beyond all the others, and was pre-eminent for its size and value above all the trees of the forest.

VERSE.

"It is from the fruit-bearing tree that the garden derives its worth and splendour."

Under this tree was the habitation (hole) of a rat of ambitious nature, deceitful disposition, sharp comprehension, quick understanding, who by a single thought could untie a thousand difficult knots, and in half a minute could devise a hundred kinds of contrivances.

VERSE.

"A rat expert in remedying evils, who saw stratagems a hundred years before.
"hand."

A cat also had his dwelling in the vicinity of that tree, and the sportsmen frequently came there and spread their nets in that neighbourhood. One day a sportsman spread his net close to the tree, and fixed a small piece of meat on it. Shortly

after, the greedy cat, ignorant of the circumstance, but attracted by the smell, approached the meat, but scarcely had his teeth reached it, when his neck was caught in the meshes of the net.

VERSE.

" It is avarice throws every person into the net, and causes him to seek for for-
" bidden wealth. It is cupidity that denies tranquillity to mankind, and throws
" them into constant turmoil."

In short, the rat having also come out of his hole in search of food, cautiously threw his eyes around on all sides, and looked to the right and left, above and below; suddenly his sight fell upon the cat, but notwithstanding his eyes waxed dim on beholding him, and the thread of his hope of old age and long life became weak, he was not dismayed, but looking attentively saw that the cat was fast bound in the toils of calamity, upon which he blessed the sportsman with all his soul, and returned thanks for the incarceration of his enemy; but just at that moment he saw a weazel sitting in ambuscade on the side of the road, with the arrow of attack fixed in the bow of preparation; he therefore turned his face towards the tree, and saw there a raven ready to pounce upon him. Fear and terror now overcame him, and he was overwhelmed with dread and dismay.

VERSE.

" Alas, what cruel fortune! that every day leads me into some greater calamity."

The rat considered, If I go forward the cat will seize me, and if I return the weazel will lay hold of me, but if I stop here the raven will come down upon me. Encompassed as I am with evils, what shall I do, and by what contrivance can I avert this calamity? To whom shall I relate my melancholy tale, and from whence shall I seek a remedy for my incurable pain?

VERSE.

" I have no confidant from whom I can seek advice in this affair, nor any comforter
" to whom I can reveal the state of my afflicted heart."

The doors of calamity are thrown open, and the mansion of safety far off and distant. Various misfortunes are expanded to my view, and the road of retreat shut up. Notwithstanding all this I must not lose courage, but turn my eyes to the path of liberation, for although the cupbearer of fate sometimes allows us to

taste a draught of the sherbet of our desires, he at other times mixes the poison of his anger with the electuary of happiness.

VERSE.

" Be not sorrowful, because the cupbearer of fate sometimes gives us to drink pure
" wine from the goblet of destiny, and at other times the dregs of his resent-
" ment."

The man of firmness is he who does not allow the lip of pleasure to smile at putting on the robe of good fortune, nor permits the eye of melancholy to shed tears of regret on drinking of the draught of misfortune.

VERSE.

" Be not afflicted nor rejoiced at the pains and pleasures of this world, for it is the
" custom of this sphere to administer them alternately."

Now there is no better refuge for me, in this whirlpool of calamity, than the shade of good sense, nor any kinder friend than the teacher of wisdom. Whoever possesses a strong mind, does not allow terror to overcome him in any situation, nor permit dread and dismay to encompass his heart; and from the sayings of the sages, it is well understood that the mind of a wise man should be like the ocean, the depth of which cannot be known, and it is only the diver of experience that can reach the bottom; whatever secret or confidential things fall into it, they never again make their appearance, and however numerous the torrents of misfortune and calamity which run into it, its bosom admits them all, and the signs of muddiness are not perceptible therein, because should adversity amount to such a degree as to obliterate his good sense, and melancholy take possession of his heart to such an extent as to overpower the understanding, he will be destitute of the power of deliberation, and the advantages of experience and wisdom will not reach him.

VERSE.

" A man of resolution is he who will not deviate from his purpose; although com-
" pelled to wander round the world like the heavens, like the phoenix he re-
" mains unmoved in the midst of storms, not like the sparrow who falls by the
" wind of a pop-gun."

Whoever allows himself to be agitated by various doubts, or permits the suggestions of, perhaps and perchance, to penetrate his bosom, the foundation of his delibera-

tion becomes ruined, and the market of his reflection and consideration becomes spoiled. How much soever he looks into the mirror of his heart, that being corroded by the stains of hesitation, he cannot see in it the desired object; and as much as he peruses the page of contrivance, the eye of his vision being darkened by the disease of vain imaginations, he cannot read the subject of his wishes. A great man has said on this topic,

VERSE.

"In deliberation exert the firmness of thought, for from doubt and irresolution a
"hundred dangers are engendered. A firm mind exhibits the reflection of
"the business correctly, but in agitated water the countenance cannot be pro-
"perly seen."

There is for me no more suitable contrivance than to make peace with the cat; because in the midst of his misfortunes he is in want of my assistance, and as it appears that I may be freed from my perils by his assistance, so he, by my help and aid, may be liberated from his imprisonment. Now if the cat will listen to my advice with the ears of wisdom, and having used sensible discrimination, will place confidence on my sincerity, and shall not suppose that it proceeds from malignity and fraud, but will believe that it is free from the abomination (literally calamity) of deceit and stratagem, and the disgrace of hypocrisy and self-interest, we may both effect our escape by the blessings of veracity and union, and the expectations of our enemies being disappointed, they may each go about their business.

HEMISTICH.

"When a friend is with us, say to the enemy, You must wait our leisure."

The rat having thus reflected, approached the cat and asked him what was the matter. The cat answered in a doleful voice,

VERSE.

"We are afflicted, and the burning of our heart is evinced by our parched mouth,
"dry lips, and moist eyes."

My body is bound in the toils of misfortune, and my heart is burnt in the fire of pain and distress. The rat replied,

VERSE.

"I am acquainted with a secret, unknown to thy mouth; but the time is short, and
"I don't find it a favourable opportunity."

The cat, in the most flattering manner answered, Whatever passes in your mind, pray mention it without ceremony, and do not consider the concealment of it any longer requisite. The rat replied, As no one ever heard from me any thing but truth, and falsehood possesses no estimation in my breast, therefore know that (hitherto) I have always rejoiced at your misfortunes, and reckoned your disappointments the source of my own happiness, and all my wishes have been limited to the desire of your injury and ruin; but to day I am a companion in your misfortune. I have, therefore, devised a mode of extricating myself, upon which your liberation also depends, and for this reason am now become your friend, on which account I knock at the door of reconciliation.

VERSE.

"This is a friendship proceeding from self-interest, but it is an interest which
"confers benefits, not injuries."

It cannot be hidden from (a person of) your understanding and good sense, that I now speak the truth, and that in this object I can have no (motive for) deceit or treachery; nay, in order to prove the sincerity of my intentions, I can produce two evidences. First, the weazel who is sitting in ambush behind me, and second, the raven who is standing in expectation on the tree, both of whom are anxious for the annihilation of my life; but as soon as I approach near you, these hopes will be averted, and their expectations with regard to me foiled (cut off). If you will set my mind at ease, and make me a solemn promise, upon which I may feel assured, I will come under the shadow of thy good fortune, by which means my object will be attained and thy bonds severed.

HEMISTICH.

"From this compact we shall both derive advantage."

The cat on hearing this discourse fell into profound reflection, and became drowned in the sea of thought, wishing to measure all the sides and parts of this narration with the steps of consideration, and to try the purity of the proposition on the touchstone of deliberate experience. The rat seeing that the time was limited, and that

the cat was involved in tedious speculations, called out, Listen to my words, and place confidence on the goodness of my disposition, and the purity of my intentions; and being sensible of my kindness, no longer delay; for a wise man does not approve of irresolution in business, and in important affairs reckons procrastination improper.

HEMISTICH.

" Be not inattentive in business, for opportunity is invaluable."

Inasmuch as I stake my happiness on your fidelity, do you also rejoice at (the means of preserving) my life, for the salvation of each of us depends on the safety of the other, and our situation exactly resembles the boat and the boatman; because it is by the exertions of the man that the boat reaches the shore, and it is by the support of the boat that the man performs his occupation. My sincerity will be known on trial, and my hurry is merely least the opportunity should be lost.

HEMISTICH.

" I fear that we have no security of life for another moment."

And I think it must be evident to you, that my practice is not inferior to my theory; nay, that my actions (always) preponderate over my sayings. I have made you a promise of my friendship, and I will be faithful in the performance of it; do you also nod assent, and declare your compliance.

VERSE.

" Give the signal, for we have placed the eyes of expectation on the corners of those
" arched eye-brows."

The cat having heard the discourse of the rat, and perceiving the beauty of veracity upon the pages of his condition, was rejoiced, and said, Your words appear to be those of truth, and from the tenour of your conversation I perceive the flavour of sincerity; I therefore accept the treaty, and listen with all my soul to the word of God, glorified be his name! who said,

Arabic.

Peace is good.

Nor will I deviate from what is comprehended in this saying:

VERSE.

" As long as you can be at peace, don't knock at the door of war. As long as you
" can seek for honour, don't take the path of dishonour. Open the door of

"amity to mankind. Come on; but don't strike the pitcher of affection against
"the stone."

And I entertain hopes that by the auspices of concord we shall both be liberated, and that we shall (reciprocally) obtain the reward and recompense for the favour conferred; and that to the end of time we shall be grateful, and acknowledge our obligations; I also in the manner you have promised, make my vow, and I trust,

VERSE.

"That I shall fulfil this promise which I have made to you."

Tell me now what I am to do, and how I am to conduct myself towards you. The rat replied, When I approach you, it is requisite that you should receive me with the greatest respect and suitable condescension, that my enemies seeing this, may be made aware of the solidity of the foundation of our friendship and attachment, and thus go away disappointed, and their (hopes) be diminished; after which, with a tranquil mind I will remove the bonds from your feet. The cat being convinced, agreed to do as desired; and the rat having advanced, the prisoner received him with the greatest respect and honour, was very particular in his inquiries, and manifested towards him every kind of politeness, encouragement, attention, and kindness. When the weazel and the raven beheld this circumstance they gave up all hopes of catching the rat, and went away.

The rat having thus escaped from those two perils by the protection of the cat, began to cut the cords of the net, but (at the same time) began to reflect how he was to liberate himself from the remaining danger, and consequently to relax from his exertions.

The cat, by his sagacity, perceived that his ally had fallen into some profound reverie, and feared that he would go away without extricating him from his bonds; he therefore in a friendly manner began to expostulate with him and said, You seem to be very soon tired, and my confidence in the warmth of your promises and the goodness of your disposition was very contrary to this; now that you have gained your object and succeeded in obtaining the desires of your heart, you appear very neglectful in performing your promises, and are seeking for some pretence to avoid the accomplishment of your agreement.

I have long known, that fidelity is a medicine which is not to be found in the

jars of the druggists of this age, and sincerity is a jewel which does not exist in the treasures of the present times. Constancy is like the phœnix, of which we know nothing but the name, and gratitude resembles the philosopher's stone, the truth of which no one has ever ascertained.

VERSE.

" Expect not fidelity from any one; it is not heard of in this age; you may seek in
" vain for the phœnix or the elixir."

The rat replied, God forbid that I should ever stain my countenance with the mark of ingratitude, or that the good name which I have enjoyed for a long period should be inserted in the volume of the breakers of promises. I well know that fidelity is the ladder of ambition, and the provision for the road of happiness; it is an elixir which transmutes earth into gold, and it is the collyrium which restores sight to the blind. The nostril of that soul which never smelt the flavour of constancy has no enjoyment of the fragance of the flowers of good qualities; the eye of that heart which has never seen fidelity is destitute of the power of beholding the rays of amiable natures.

VERSE.

" May that head be filled with dirt, which does not contain the brain of attachment!"

The cat answered, As you are thus sensible that good faith is the adorner of the bride of beauty, and the mole on the cheeks of elegance and grace, it is requisite that you should ornament your cheeks with its (brilliant) colouring, for the bird of no heart will sing of its love among the branches of that garden which does not produce the tree of fidelity, nor will any intelligent person cast a glance of affection on that cheek which is devoid of the mole of constancy; for which reason it has been said,

VERSE.

" She who possesses not the ways of benevolence and the practice of fidelity, were
" she a nymph of paradise, would never suit me."

And whoever is destitute of the clothing of sincerity, and does not fulfil the promise he hath made, will experience the same fate as did the farmer's wife. The rat asked what was that?

STORY.*

He replied, They have related that in one of the villages of Persia, there lived a husbandman of great experience and of an indubitable understanding, who had tasted often of the sweets and bitters of the cup of fate, and had seen many of the pains and pleasures of the revolutions of this world.

VERSE.

" An intelligent man who had travelled much, he was also witty, wise, and
" eloquent."

This husbandman had a wife, whose countenance was the taper which illumined his mansion, her sweet and ruby lips were as olives to the drinkers of wine, her complexion variegated like the (red and white) roses of spring, and her attractions as various as the (changes) of fortune; her body was probably created from some blessed spirit, for such perfection and beauty could not have been formed from earth and water. Notwithstanding all the skill that this old farmer possessed, he passed his time in want and poverty, and was compelled to sow the seed of his hopes in the field of faith,

Arabic.

" Consign the affair to the Almighty."

It is always the practice of treacherous fortune to disappoint the deserving and worthy, and to exalt the worthless and undeserving to the pinnacle of elevation and success.

VERSE.

" To those who go astray she gives whole granaries, to those who follow the straight
" path, not a blade of grass; to the flies she gives sugars and sweets, on the
" Hooma she only bestows bones."

Thus the old farmer, although he was celebrated for his knowledge of agriculture, not having the means of following the business, was obliged to pass his time in penury and want of employment. One day the wife, from excess of distress, opened on him the mouth of reproach, (saying) How long are we to pass our time in the corner of this hut, and spend our precious lives in necessity and want of

* This story is not in the Kalila Dumna, but has been introduced by Hussein Vaiz.

every comfort? Surely, exertion is the cause of prosperity, and although it is written in the diploma of the office of bounty (the Koran),

Arabic.

"Support is from God,"

yet the motto affixed to the corner of it is,

Arabic.

"The industrious is beloved of God ;"

therefore industry should be considered as the means of support, although it is well known that the Almighty is the only true supporter.

VERSE.

"The cause of your support is industry ; but thy supporter is the causer of all causes."

It therefore appears to me adviseable, that you should place your foot on the path of industry, and by every means in your power gain a livelihood. The farmer answered, My dear life, what you have said approximates the truth, nay is devoid of doubt or interestedness; but I have for a long period acted as the master of this village, and the greater part of the inhabitants of this farm have been my labourers; now that my estate is ruined, and I have lost the means of cultivation, there is no other remedy than to labour, yet I cannot bring myself to endure the disgrace of becoming the servant of my own servants.

VERSE.

"I cannot bring myself to eat the crumbs of those who have eaten my crumbs, nor
"can I carry the burthens of those who carried my burthens."

But if it is requisite to adopt some trade, it is better to pack up our baggage and remove from this place.

VERSE.

"In a foreign country no enemy rejoices at our distress,"

Come, let us go somewhere else, and there let us pass our time in whatever manner we can. The wife, who was much chagrined by want and poverty, being reconciled to the evil of emigration, agreed to accompany her husband. They (in consequence) turned their faces towards the territory of Bagdad ; one day during the journey, being weary and tired, they took refuge under the shade of a tree, and in order to dispel their melancholy, began to talk on various subjects. The husbandman at

length said, O my dear love, having made choice of the toils of emigration, we are about to visit a country where no one knows us, and where we have no acquaintances; and it is possible, that the men of that country may be oppressive and tyrannical, or they may be treacherous and deceitful, and as the glorious and almighty God has adorned the page of thy incomparable countenance with the inscription,

Arabic.

" Formed in the very best mould."

may it not happen, that by deceit and flattery, or by force and violence, they may make an attempt on you, and that you also, through the pride of youth and the hope of success, may incline towards them, and turning your face from the society of your poor old husband, consume my aged head in the flames of the fire of absence, and if, which God protect us from! such an event should occur, I could no longer live.

VERSE.

" I have no fear of death, but this I fear, that I shall die, and you become the life
" of another."

The wife replied, What words are these that you utter, and what (strange) idea is this, that enters your mind?

VERSE.

" I will be your slave as long as I live, and even when I die will continue the
" same."

If I had entertained such thoughts, I should never have made choice of the toils of travelling, nor would I have inflicted the wound of separation from home on my afflicted heart. It is my anxious wish to preserve (inviolate) till the day of resurrection, that vow which I made the first night I placed my foot in the chamber of your society.

VERSE.

" I will carry the vow that I made to you, till the day of judgment, that you may
" not have it to say, On that day, Thou wert faithless."

And if you wish it, I will again renew my vow, and promise that as long as the peacock of life shall adorn the garden of my frame, the parrot of my tongue shall never sweeten his palate but with the sugar of gratitude to thee; and as long

as the phœnix of existence shall cast the shadow of success over my head, I will never permit the bird of my heart to be caught in the snares of another. If I shall precede you in the path of the last journey, I shall then have fulfilled my obligation; but if death shall grant me some delay, my vow and promise are still the same.

VERSE.

"If my life shall be spared a short time longer than thine, my promise to thee is still
"the same, and the same shall it be."

The husbandman was delighted with this discourse, and the wife; in the manner she had proposed, made a vow, and confirmed it by an oath; after this the old man with a tranquil mind laid his head on the lap of his beloved and fell asleep.

Shortly after this circumstance, a young man clothed in a princely dress, and mounted on a horse of Arabian breed, came thither; the woman having looked up, saw a youth, that if the pupil of the eye had beheld his countenance in a dark night it would have imagined that aurora had dawned from behind the curtain of the eastern horizon, and if the human sight had through the dense obscurity caught a glance of his beautiful cheek, it would have supposed that the world illuminating sun had shone forth from behind the veil of the clouds; his cheeks were like the damask rose, and his hair like the hyacinth falling in ringlets; it might be said, that the painter of wisdom had drawn with the compasses of invention a circle of liquid amber on the page of his cheek, or by the cultivation of the husbandman of nature, a heart-alluring verdure had grown around the fountain of his life.

VERSE.

"Thou hast drawn a club of musk over the resplendent moon, you have caught the
"moon in the bend of the club; and the verdant down whose name is Khizer,
"thou hast beautifully pourtrayed on the borders of the fountain of life. Thou
"hast overshadowed thy beautiful cheek with thy jetty locks, as the face of
"the sun when eclipsed by a dark cloud———"*

As soon as the eyes of the lady fell upon the perfect loveliness of that cavalier, the kingdom of her affections was immediately taken possession of, by the force of

* In order to comprehend this verse, it is requisite to refer to the Dictionary for the words Chugan and Khizer. The last line cannot be literally translated.

the sovereign of love, and prudence, which is the master of the mansion of the heart; was compelled to decamp, and she began to repeat the following

VERSE.

" As a huntsman art thou come, and hast caught both my body and soul; thou hast
" broken the reins of patience and let loose the bridle of the steed of desire."

On the other hand, when the young man looked at her, he beheld a lovely object, whose captivating countenance had been ornamented by the adorner of divine creation with various graces, and the mirror of her cheeks had been illumined by the polisher of destiny with the splendour of beauty. It was such a face, that the sun became eclipsed with envy (on beholding it) and (adorned by) such tresses, that the Tartarian musk became blood through jealousy (on viewing them).

VERSE.

" A bosom like silver and a stature like the poplar; every limb rivalling each other
" in perfection, every heart felt the arrows of her eyes; sugar received sweet-
" ness from her ruby lips, those lips (delicious) as preserved sugar cane;
" speak not of preserves, they were (the source) of the water of immortality."

His soul became instantly bound in the chains of love, and his heart was fast caught in the toils of desire.

VERSE.

" When Cupid drew forth his forces, life abandoned my heart; patience took flight
" and turned his footsteps into the world."

This youth was the son of one of the princes of that country, who had come out with the intention of hunting, and had separated from his attendants; as soon as his sight fell upon those two captivating fawns (eyes) of that disturber of cities, a heart-rending arrow, shot from the bow of her eyebrow, pierced his bosom, and he who had come forth with the intention of sporting was himself caught in the net of love. He exclaimed, O envied of angels! and O model of the statues of Azur! who art thou, and how came you hither?

VERSE.

" O new blown blossom (fruit)! of whose garden art thou? O newly descended verse!
" whom dost thou appertain to."*

* An allusion to the verses of the Koran.

The woman heaved a cold sigh from her bosom, and replied, O august sir, dost thou inquire the circumstances of an unfortunate wretch, or wish to know the story of these sleepless eyes?

VERSE.

"I possess a secret (grief) for which there is no cure, (or termination) there is no
"remedy for the pain which afflicts my heart,"

The companion of my destiny is this old man, and my distracted heart is united to grief and melancholy; the origin of my (wretched) state is this that you see, and the concluding event of my life must be such as you behold. I pass my time in hardships, and have no enjoyment of life. The youth replied, O object of delight to wounded hearts, and solace of the minds of distracted lovers,

VERSE.

"Alas! that such a falcon should be imprisoned in a cage!"

is it fitting that the possessor of such beauty should be the companion of a decrepid old wretch, and that such a fund of elegance and accomplishments should pass her time in want and penury! Come with me, that I may seat you on the throne of splendour; and having made you queen of this country, I will exalt the standard of your glory and excellence through the whole extent of these dominions.

VERSE.

"Banish the recollection of your past life, now is the time of new destiny. Come, let
"us enter the door of happiness; as fortune is propitious let us enjoy it; be thou
"happy, and I will devote my life to thee; be thou my cup-bearer, and I will
"drink of the wine."

The woman on hearing this joyful proposal of union, forgot the vows that she had just before made; and broke the vessel of her promises against the stone of insincerity and infidelity, and the youth seeing her inclined to him, said to her, O life of the world, the opportunity is favourable, arise and come hither, that I may place you on my horse, and before the farmer shall awake, we shall be far distant. The woman having raised the head of her husband from her lap, laid it on the ground, and having sprung up lightly behind the youth, placed the arm of her confidence around the waist of his affection. At this instant the farmer having awoke, saw the youthful cavalier standing (by his side), and his own wife clasping him with the arm of desire; on (seeing this) a sigh issued from his breast, and he said,

VERSE.

"My beloved has forsaken her friends, she has cast away our years of love." He then added, O faithless wretch! what phantom is this thou hast raised up, and what stratagem is this thou hast ungratefully devised?—

The woman answered, Don't waste your breath in talking nonsense, for to expect fidelity from the fair is as ridiculous as (to attempt) uniting the star Canopus with the Pleiades; and to hope for constancy from beauties (cruel), is like planting a rose bush in the fire of a lime-kiln. Perhaps you have never heard what has been said:

VERSE.

"I said, Learn the practice of fidelity from lovers.—She replied, It is seldom the
"custom of the fair."

The old man replied, You have now extended your foot beyond the path of rectitude, and you have opened the door of cruelty with the key of affliction; but dread the retribution which shall overwhelm you for this breach of your (marriage) vow, and the disgrace which will attach to you for this infraction of your promise.

VERSE.

"Act not so, for you will repent when it is too late."

The woman paid no attention to his discourse, but said to the young man, Make haste, and let us escape from this cruel desert of deprivation, that we may quickly arrive at the mansion of enjoyment. The young prince (whose swift-paced steed was accustomed to bound over deserts and swim through seas, who in his course outstripped the fierce north wind, and left behind him the rapid thought,

VERSE.

"Like the tears of lovers, beautiful and of various hue, in traversing the world,
"swifter than the Shubdez of Khosrue, who like lightning could spring in
"one bound from the limits of the east to those of the west,")

put spurs to his horse, and in the twinkling of an eye was hidden from the husbandman's sight. The poor old man, notwithstanding the anguish of distance from home, and his abandoned situation, followed after them;—

VERSE.

"The afflicted inquire the road, and continue the pursuit;"—

and thought to himself, although there is no faith in the promises of women, nor is their fidelity of any duration,—

Arabic.

'Banish the recollection of them, for they are faithless,'—

yet, trusting to her, I have left my home and forsaken my accustomed habitation, and now I have not the face to return, nor the power to pursue them. What will be the conclusion of this (cruel) business, and where is this (wretched) affair to terminate?

VERSE.

" I travel round the world, although destitute of the means, in pursuit of my love;
" but how can I succeed, who have neither head to direct me, nor feet to carry
" me?*

The lovers having gone about the distance of nine miles, arrived at a fountain shaded by a spreading tree, when the lady being fatigued, and the young man in some degree tired, they agreed to rest themselves for a short time, and afterwards to proceed on their journey; they therefore alighted, and took refuge under the shade of the tree, by the edge of the fountain, and began to converse on various subjects. The youth stretched his eyes in admiring the lovely countenance and musky ringlets of his beloved, and compared the beautiful curls of her perfumed hair, falling on her rosy cheeks, to the braid of the hyacinth on the leaf of the jasmine, and said—

VERSE.

" The contrast between thy musky tresses, half concealing thy fair complexion and
" rosy cheeks, is not surpassed by the admirable mixture of the light of day
" with the darkness of night."†

On the other hand, the beautiful fair one, casting her eyes on the heart-captivating stature of the youth, who might be compared to a tree of the garden of beauty, more lovely than the *Toba* of paradise, and beholding the loftiness and elegance of his form repeated this,—

* This verse cannot be literally translated.

† Not literal, but the sense is given.

VERSE.

" O Lord, how beautiful hast thou formed this well proportioned date tree! How
" hast thou united so many elegancies together?

At this time the young man recollected that he had not taken off the horse's bridle; he therefore rose to loose him, and the woman having also gone to pull a rose which was growing on the other side of the fountain,* she had scarcely reached the edge of the wood, when a ferocious lion (rushed forth,) from the fear of whom Leo scarcely would have ventured to advance a step in the field of the heavens, and Taurus would have been afraid to breathe in the meadow (thicket or den) of the skies, through dread of his claws;—

VERSE.

" On he came, roaring and bounding, the lion of the sphere fleeing through dread
" of him; a wound from his claws inflicted a deadly poison; the pure blood
" flowed, as if drawn by a sharp sword."

The instant the lion saw her, he seized and carried her into the wood, whilst the young man, hearing the roaring of the animal, and seeing him drag away his beloved, sprung on the back of his horse, and galloped into the desert.

VERSE.

" When he saw danger, he turned his face from his mistress."

Thus the prince, fearing for his life, rode on without once looking behind him, whilst the fair one being caught in the claws of the lion, reaped that seed which she had sown in the field of inconstancy.

VERSE.

" Every one shall finally reap that which he has sown."

Soon after this, the old husbandman came limping and halting in pursuit of them, and having arrived at the brink of the fountain, and seeing no traces of them, sighed and said,

VERSE.

" Alas! my beloved has departed, and left no remedy for my (wounded) heart. She
" made a hundred promises, but has performed none of them.

After which, he called to mind the time of their union, and thought of the day of

* A trifling alteration has here been made in the text.

their marriage; he then cried bitterly, while the tears of regret poured down his cheeks.

VERSE.

"How charming that day, when we met in the garden of union! and like the rose
"and nightingale had an opportunity of conversing."

Alas! that the rays of the light of union have been changed into darkness, by the effect of separation! and the verdure of the spring of happiness and joy has been destroyed by calamity, and the merciless hot winds of autumn!

VERSE.

"Yesterday such a heart-delighting union! to day, such a world-consuming separa-
"tion! Alas! that Fate should write in the volume of my life,—One day the
"former, and another day the latter."*

After excessive weeping and long lamentation, he at length perceived the footsteps of his beloved, in the direction of the wood, and fearlessly following the track, he arrived at the spot where the lion had torn her open, and eaten her heart (entrails). On beholding this circumstance, the old man became overwhelmed with grief, but was convinced that the infamy of infidelity had reached her, and that she had received the retribution of her treachery, and the punishment of her breach of the (matrimonial) vow. For a while he looked at her, and wept at the recollection of their love, and his own deserted situation.

VERSE.

"From his lips his sighs reached the stars; from his eye-lashes his tears reached
"the sea."

The cat continued,—The use to be derived from this allegory is this, that whoever lets go the thread of good faith from his hands, places the fetters of punishment on his own feet, and throws the collar of calamity over the neck of his own soul.

VERSE.

"Wherever ingratitude fixes his abode he surely depopulates that territory."

The rat answered, I well know that hypocrisy and deceit bear no relation with the morals of the benevolent, or the practice of the worthy; nay, I have just experienced the advantages and benefits of your friendship and kindness, and the desires of my enemies have been averted by the auspices of your benevolence;

* This verse is quoted in Sir William Jones's Grammar.

therefore, according to the rules of society, I consider it as incumbent on me to recompense you, and to untie your bonds; but still I have some doubts and fears, and until the dust of anxiety shall have been removed from the eyes of my discernment, it is impossible that I should divide the whole of the knots. The cat replied, It appears then that you still have some apprehension from me, notwithstanding the promises I have made you, and the volume of abuse of breach of faith that I have read to you? But be assured it is one of the impossible things that I should ever swerve from my vows and obligations, therefore relinquish all your former fears, for as the laws of recent friendship annihilate the customs of ancient enmity, I in consequence place firm reliance on your sincerity and gratitude; let me, therefore, request that you will not approximate to the detestable conduct of deceit and fraud, and that you will not deform the beauty of virtue, and the mirror of goodness with the rust of deception and hypocrisy.

VERSE.

"Preserve pure the mirror of your heart, for purity is the choicest of all things.
"Break not the promise you have made, for fidelity is most praiseworthy."

A man who possesses good nature and a worthy disposition, who has received the smallest favour from another, having placed his foot on the plain of sincerity, raises the edifice of partiality and friendship to the pinnacle of elevation, and waters and constantly refreshes the shrub of humanity with the moisture of attachment; if by chance any doubt or alarm should enter his heart, or any fear or suspicion occur to his mind, he immediately eradicates it, and never permits it again to approach the mirror of his conception; more especially if any promises have passed between them, or their compact has been confirmed by sacred oaths, (for be assured that the end of the faithless is disgrace, and that the treacherous always meet with a due punishment:) a false oath destroys the foundations of life, and a breach of promise in a short period overturns the edifice of existence.

VERSE.

"Man is like a tree of which his promise is the root. It is requisite to nourish the
"root with care, for a breach of vow destroys the root, and the tree is cut down
"from the number of the sound. A breach of promise or vow is folly; ad-
"herence to an oath and sincerity is piety."

I trust that you proving yourself grateful will forget any former injuries, and that you will not think of breaking that promise you so lately made.

The rat answered,

VERSE.

"May he who breaks his oath of attachment to you, have his heart pierced by the
"wounds of misfortune."

But that which I before mentioned as agitating my mind, compels me to delay and procrastination, otherwise, God forbid that I should not fulfil my agreement, or not release you from the toil in which you are caught.

The cat returned, Explain to me the subject of your doubts, that I may also look at it with the eye of discernment, and be able to judge of the extent of your sense and prudence.

The rat answered, My doubts arise from this, that there are two kinds of friends. First, those who form friendships with perfect sincerity, eager desire, and an inclination unmixed with self-interest and cupidity, or debased by hypocrisy and bad intention. Secondly, those who make advances to friendship on some sudden emergency, or induced by self-interest or expectation of advantage. Now the first of these classes who have opened the door of friendship, with pure intentions and sincerity, are, doubtless, worthy of confidence; and one may at all times place reliance upon them, and whatever they propose in a sensible manner need not be rejected.

VERSE.

"A friend is a remedy which gives us ease, but listen not to the words of the un-
"worthy. A true friend will look upon your poison as sugar, he will esteem
"your faults as virtues."

But for those who, through necessity, make friendship a shield to avert dangers, or the means of attracting advantages, there is no dependance to be placed on them; in the time of prosperity they spread the carpet of pleasure, but in the day of danger or adversity they behold their friend with the eye of unkindness,

VERSE.

"Sometimes they love you, like milk and sugar; sometimes their enmity is more
"cutting than the axe or arrow."

A wise man should therefore delay the accomplishment of the wishes of such persons, nor give the reins of his judgment into the hands of their power. He ought,

even under some pretence, to excuse himself from complying at once with their wishes, and to perform their business by slow degrees; he should also take good care of himself, for self-preservation is incumbent on every person; by these means he will not only be celebrated for his good qualities, but will be esteemed a man of excellent judgment and foresight; thus, as I have promised, I mean to act with you. Nor shall I upon any account break my promise of releasing you, but I will also take good care of myself, and will have a special regard to my own preservation, because the inherent enmity between us even exceeds that of the other parties (the weazel and the raven) from whose attacks I have been liberated by your exertions. My object in making peace with you, was to avert danger, and to save myself from them, and I know that the kindness I have experienced from you proceeded entirely from the exigencies of the moment, and to escape the danger. It is therefore incumbent on me to look to the termination of this business, and not at once to relinquish the rules of caution and circumspection; for it has been said,

VERSE.

"Exert yourself for your own preservation; forget not the rules of prudence. He
"who builds on a good foundation, will perfect the edifice of wisdom."

The cat replied, My friend you have been exceedingly wise and prudent. I had no idea that your wisdom was of so high a nature, or your understanding so very comprehensive. You have conferred a great favour on me by your discourse, and you have given into my hands the keys of the doors of experience and wisdom. Have the goodness now to explain to me, how my bonds are to be unloosed, and at the same time how you shall remain safe and secure; tell me, how is it possible this can be effected?

The rat smiled and said,

HEMISTICH.

"For every disease a remedy has been discovered."

My intention is this, I will cut all the knots except the principal one, by which you are most strongly bound, and that I will keep as a pledge for my own life; I will then wait an opportunity, when you shall be more earnestly occupied by some other object than myself, and when you shall not have leisure to injure me; I will at that instant cut the remaining knot, which will liberate you from captivity, and me from

danger. The cat was convinced that the rat was perfectly master of his business and would not be moved by flattery or deceit, he therefore unwillingly complied with the conditions, and the rat having gnawed all the knots except the principal one, which remained firm, they passed the remainder of the night in conversation.

As soon as the Phoenix of the morning had bent his flight to the eastern horizon, and spread his light-bestowing wings over the hemisphere,

VERSE.

" Apollo drew forth his sword from the scabbard; Nox withdrew her dark skirts
" from the globe; the fowler appeared at a distance."

The rat then said, Now the time is come that I should fulfil my promise, and make good my engagements. The cat also seeing the sportsman, was convinced his destruction was at hand, but whilst expecting the fatal blow, the rat having cut the remaining knot, he sprung up the tree, and fearing for his life, quite forgot his more puny enemy; and in the mean time, the rat having escaped so many perils, took refuge in his hole. The sportsman having found his net broken, and the knots all cut, was overwhelmed with astonishment, and having taken up the fragments returned much disappointed to his own home.

After some time had elapsed, the rat having put his head out of the hole, saw the cat at a distance, but feared to go near him, upon which the cat called out,

HEMISTICH.

" Having seen me, don't pretend the contrary."

Why so cautious, and wherefore so much circumspection? Are you not sensible that you have acquired a dear friend, and that you have laid in a precious store for your children and dependants, companions and friends? Come forward, that I may recompense you for your kindness, by my friendship, and that you may experience the proper reward for your courage and humanity. I knew not how to express my apologies for your kindness, or to return thanks for the favours and obligations conferred on me.

VERSE.

" At the same moment I smile and I blush, I am rejoiced and I am grieved, be-
" cause I cannot sufficiently requite all these favours."

The rat, however, would not quit the border of the carpet of separation, and would

not enter on the floor of his society, but turning his face towards the side of timidity and solitude, inscribed this proverb on the page of his imagination,

Arabic.

" This is an age of transgression, not a season of gratitude."

And repeated in a mournful voice, How beautifully has it been said,

VERSE.

" This is a period, in which, from the excess of injustice, it is impossible for any
" person to feel secure. From whom can I hope for kindness, in an age in
" which if a person does not injure us, it is a great obligation ?"

It appears to me that this is a season for retirement and independence, and henceforward I will not enter into the society of any person ; nay, I will entirely give up all connection with the people of this age.—

VERSE.

" If my companion wishes for a friend, let him be his own confidant."

The cat replied, Don't act so ; don't refuse me the pleasure of seeing you, and don't destroy the claims of friendship and the respect of old acquaintance ; for whoever, by exertion, has acquired a friend, and without any cause moves out of the circle of good fellowship, will ever be disappointed of the reward of affection, and his other intimates having lost all hopes from him, will abandon his acquaintance.

VERSE.

" Have a bad opinion of him who has few friends, but have a worse of him who
" acquired and then lost them."

I owe you the obligation of my life ; it was by your exertion that I possess the bounty of existence. The vow of friendship which we have made is secure from the accidents of termination, also the promise of affection which we have formed is guarded from the injury of diminution.

VERSE.

" You may smell the fragrance of fidelity and ancient promise from every flower
" that blows in my clay, till the day of judgment."

As long as my existence endures I shall never forget your claims ; and in reward for the kindness and liberality of your actions, I will in return use all the exertion in my power.

VERSE.

" Thanks for thy kindnesses, which are manifold as clusters of roses. Am I not a
" lily, that will repeat them with a hundred tongues?"

How much soever the cat preached on this subject, and confirmed his assertions by strong oaths, wishing to raise the curtain of separation from between them, and to lay open the road of intercourse, was all of no avail; but the rat replied, Whenever discord shall be accidental, it may be obliterated by intercourse and kindness, and on such occasions suavity and good humour are not reckoned improper; but when the enmity is radical, although the edifice of friendship may be apparently raised up, no reliance can be placed thereon, and not the smallest degree of circumspection or watchfulness can be dispensed with; the dangers thereof are manifold, and the conclusion of the business dreadful. It is therefore better that as we are not connected by the ties of consanguinity, you should wean your heart from my society, for I will flee from your acquaintance with all my soul;* it is not my intention to associate in future with my acquaintances, much less with strangers.

VERSE.

" If you seek retirement, keep far from the gay circles; be your own confidant and
" your own friend. From retirement the Phoenix became the Queen of birds;
" although a single creature, she is called the Symoorgh."†

The cat said, As you had no wish for society, why did you flatter me so much at the commencement of this business, and thus make me the dupe of your fawning and servility? whereby having caught me in the snare of your friendship, you now (cruelly) break off the thread of intercourse, and lay the foundation (of the wall) of separation.

VERSE.

" Cup-bearer, thou didst open to me the goblet of (pretended) friendship. When
" I was intoxicated thou didst let go the cup; if thou didst intend I should
" drink of the dregs of separation, why did you first present me the pure
" wine?"

* A story of the rat and the frog, introduced by Hussein Vaïz, on the effects of bad company, has been omitted.

† An alteration has been here made in the sex of the bird, to avoid the tautology of the original.

The rat answered, At that time I had need of your services. When a wise man falls into difficulty, and hopes to be extricated from it by means of an enemy, he should certainly make advances to reconciliation, and exert himself to display the proofs of his regard; but afterwards, if he should suspect any injury, he relinquishes his company and keeps his distance, not through enmity nor perverseness, nor from disgust or pride, but for the same reason as the young of animals follow their mothers for the sake of milk, and when they are independant of that nurture, abandon their society without any animosity. Such conduct is not considered by the wise as arising from malignity, but the end having been effected, it appears reasonable that the connection should cease.

VERSE.

"From whomsoever advantage can be derived, the sight of him is the delight of
"the soul, and the comfort of life; but he who can be of no utility, his society
"is a temporary calamity."

Beside this, between our race there is an inherent enmity; our hostility has been universally proclaimed, and is fixed in our natures, and on a friendship which has been formed merely for a particular occasion, no dependance can be placed, nor can it be considered of any weight; for when the object is attained, things must return to their original state; thus water, as long as it is placed over fire will remain warm, but when put down, will again become cold; and every one knows that the rat has no greater enemy than the cat, and I am convinced that you have no other affection for me, than that of making a morning draught of my blood, and a dinner of my flesh; but no sophistry of yours shall deceive or induce me to place any reliance on your friendship,

HEMISTICH.

"When did it occur that the cat had a maternal affection for a rat?"

The cat replied, Do you say this through obstinacy, or is it, in reality, nothing but joke and pretence?

The rat answered,

HEMISTICH.

"It is no play to play with the life."

I tell you this after the most mature reflection, and I am convinced, that the safest rule for a weak creature like me is to avoid the society of a powerful one like you.

A weak man will abstain from contending with a powerful enemy, for if he act contrary to this rule he will at last receive such a wound as no plaister will cure.

VERSE.

" Whatever weak person contends with a superior, he will fall in such a manner as
" never to rise again."

I am now of opinion that it is advisable for both, that I should keep my distance from you, and that you should beware of the hunter, after which, we shall have a pure confidence in each other; for the foundation of sincerity is best preserved by a distant intercourse (*literally*, spiritual manifestation and knowledge of the mind.)

VERSE.

" If our souls approximate each other, it is of no consequence should our bodies be
" far distant."

You must confine yourself to this, for it is impossible we should ever meet, and the point of union is quite out of the circle of discussion.

The cat became much agitated, expressed his sorrow by complaints mixed with tears and lamentations of regret, and said,

VERSE.

" As it is the custom of fate to cut the intercourse between friends with the sword
" of disappointment, it is no fault of mine. See how (grievous) is the separation
" between the body and soul, but the separation between dear friends is a
" thousand times worse."

Having said this, they bade adieu to each other, and turned their faces towards their respective homes.

MORAL.

The advantage to be derived from this story by a wise man is this; that he should not lose the opportunity of making peace with his enemy when pressed by exigencies, but having obtained his object, he should not be neglectful of observing the rules of circumspection. How admirable was the conduct of the poor and weak rat, who encompassed by dangers, and surrounded by strong and powerful enemies, by his presence of mind, having first succeeded in forming an alliance with one of them, by means of his friendship not only escaped from the torrent of calamity, but also

found an opportunity of fulfilling his engagement, and at the same time of adhering to the rules of prudence and foresight !

If persons of wisdom and understanding, and people possessing sagacity and comprehension, shall make this a rule for their conduct (through life), and in the performance of their important affairs shall follow these precepts, certainly both the commencement and termination of their undertaking will be attended by success ; and the good fortune of this world, and the blessing of the next will fall into the train of their auspicious destiny.

VERSE.

"He who follows the footsteps of the prudent will never feel the shafts of misfor-
"tune. When the dust of calamity has been sprinkled by the water of ex-
"perience its particles will no longer reach the countenance of his perfec-
"tion. If the foundation of greatness is laid in the soil of experience, des-
"truction shall never reach the pinnacle of its glory and splendour."

FINIS.

صالحه من عدوّه بما جعل له من نفسه ولا يثق به كلّ الثقة ولا يامنه علي نفسه مع القرب منه وبعُد عنه ما استطاع وانا اودّك من بعيد واحبّ، لك البقا. والسلامة مالم اكن احبّه لك من قبل ولا عليك ان تجازيني علي صنيعي الا بمثل دلك اذ لا سبيل الي اجتماعنا والسلم *

انقضي باب الجرذ والسنّور *

اشدّ من العداوة الظاهرة ومن لم يحترس منها وقع موقع الرجل الذي يركب ناب الفيل المغتلم ثمّ يغلبه النعاس فيستيقظ تحت فراسن الفيل فيدوسه ويقتله وانما سمّي الصديق صديقاً لما يرجي من نفعه وسمّي العدوّ عدوّا لما يخاف من ضرره والعاقل اذا رجي نفع العدوّ اظهر له الصداقة واذا خاف ضرّ الصديق اظهر له العداوة آلاتري تتابع البهايم امّهاتها رجاء البانها فاذا انقطع ذلك انصرفت عنها وربّما قطع الصديق عن صديقه بعض ما كان يصله فلم يخف شرّه لان اصل امره لم يكن عداوة فاما من كان اصل امره عداوةً جوهريّةً ثمّ احدث صداقة لحاجة حملته علي ذلك فانّه اذا زالت الحاجة التي حملته علي ذلك زالت صداقته فتحوّلت عداوة وصار الي اصل امره كالماء الذي يسخن بالنار فاذا رفع عنها عاد باردا وليس من اعدائي عدوّ اضرّ لي منك وقد اضطرّني واياك حاجة الي ما احدثنا من المصالحة وقد ذهب الامر الذي احتجت اليّ واحتجت اليك فيه واخاف ان يكون مع ذهابه عودة العداوة ولا خير للضعيف في قرب العدوّ القويّ ولا للذليل في قرب العدوّ العزيز ولا اعلم لك قبلي حاجة الّا ان تكون تريد اكلي ولا الثقة بك فانّي قد علمت ان الضعيف المحترس من العدوّ القويّ اقرب الي السلامة من القويّ اذا اغترّ بالضعيف واسترسل اليه والعاقل يصالح عدوّه اذا اضطرّ اليه ويصانعه ويظهر له ودّه ويريه من نفسه الاسترسال اليه اذا لم يجد من ذلك بدّا ثمّ يعجل الانصراف عنه حين يجد الي ذلك سبيلا واعلم ان سريع الاسترسال لا تقال عثرته والعاقل يفي لمن صالحه

المضطرّ ففي بعض الاحوال يسترسل اليه وفي بعضها يتحذّر منه ولا يزال العاقل يرتهن منه بعض حاجاته لبعض ما يتّقي ويخاف وليس عاقبة التواصل من المتواصل الا لطلب عاجل النفع ومامولة وانا واف لك بما جعلت لك ومحترس منك مع ذلك من حيث اخافك تخوّفا ان يصيبني منك ما الجاني خوفه الي مصالحتك والجاك الي قبول ذلك منّي فان لكل عمل حينا فما لم يكن منه في حينه فلا عاقبة له وانا قاطع حبائلك كلها غير اني تارك عقدة واحدة ارتهنك بها ولا اقطعها الا في الساعة التي اعلم انك فيها عنّي مشغول وذلك عند معاينتي الصيّاد ثم انّ الجرذ اخذ في قطع حبائل السنّور فبينما هو كذلك اذ وافا الصيّاد فقال له السنّور الان جاء الجدّ في قطع حبائلي فاجهد الجرذ نفسه في القرض حتّي اذا فرغ وثب السنّور الي الشجرة علي دهش من الصيّاد ودخل الجرذ بعض الاحجار وجاء الصيّاد فاخذ حبائله مقطّعة ثم انصرف خائبا ثمّ انّ الجرذ خرج بعد ذلك وكره ان يدنو من السنّور فناداه السنّور ايّها الصديق الناصح ذو البلاء الحسن عندي ما منعك من الدنوّ اليّ لا جازيك باحسن ما اسديت اليّ هلمّ اليّ ولا تقطع اخائي فانّه من اتّخذ صديقا وقطع اخاءه واضاع صداقته حرم ثمرة اخائه وأيس من نفعه الاخوان والاصدقاء وان يدك عندي لا تنسي وانت حقيق ان تلتمس مكافاة ذلك منّي ومن اخواني واصدقائي ولا تخافنّ منّي شيئا واعلم ان ما قبلي لك مبذول ثمّ حلف واجتهد علي صدقه فيما قال فناداه الجرذ ربّ صداقة ظاهرة باطنها عداوة كامنة وهي اشد

وكلاهما لي ولك عدوّ فان انت جعلت لي الامان قطعت حبائلك وخلّصتك من هذه الورطة فاذا كان ذلك تخلّص كلّ واحد منّا بسبب صاحبه كالسفينة والركّاب في البحر فبالسفينة ينجون وبهم تنجو السفينة فلمّا سمع السنّور كلام الجرذ وعرف انّه صادق قال له ان قولك هذا لشبيه بالحقّ وانا ايضا راغب فيما ارجو لك ولنفسي به الخلاص ثمّ انك ان فعلت ذلك ساشكرك ما بقيت قال الجرذ فانّي سادنو منك فاقطع الحبائل كلّها الّا حبلًا واحداً ابقيه لاستوثق لنفسي منك ثمّ اخذ في تقريض حبائله ثمّ انّ البوم وابن عرس لمّا رايا دنوّ الجرذ من السنّور ايسا منه وانصرفا ثمّ انّ الجرذ ابطأ على رومي في قطع الحبائل فقال له ما لي لااراك مجدّا في قطع حبائلي فان كنت قد ظفرت بحاجتك فتغيّرت عمّا كنت عليه وتوانيت في حاجتي فما ذلك من فعل الصالحين فانّ الكريم لايتوانا في حقّ صاحبه وقد كان لك في سابق مودّتي من الفائدة والنفع ما قد رايت وانت حقيق ان تكافيني بذلك ولا تذكر العداوة التي بيني وبينك فالذي حدث بيني وبينك من الصلح حقيق ان ينسيك ذلك مع ما في الوفا من الفضل والاجر وما في الغدر من سوء العاقبة فان الكريم لايكون الا شكورا غير حقود تنسيه الخلّة الواحدة من الاحسان الخلال الكثيرة من الاساءة وقد يقال ان اعجل العقوبة الغدر ومن اذا تضُرّع اليه وسُئل العفو لم يرحم ولم يعف فقد غدر قال الجرذ انّ الصديق صديقان طامع ومضطرّ وكلاهما يلتمسان المنفعة ويحترسان من المضرّة فامّا الطامع فيسترسل اليه ويؤمن في جميع الاحوال وامّا

المضطر

رومي وقريبا منه حجر جرذ يقال له فريدون وكان الصيّادون كثيرا يتداولون ذلك المكان يصيدون فيه الوحش والطير فنزل ذات يوم صيّاد فنصب حباله قريبا من موضع رومي فلم يلبث ان وقع فيه فخرج الجرذ يدبّ ويطلب ما ياكل وهو حذر من رومي فبينما هو يسعي اذ بصر به في الشرك فسرّ واستبشر ثمّ التفت فراي خلفه ابن عرس يريد اخذه وفي الشجرة بوما يريد اختطافه فتحيّر في امره وخاف ان رجع وراءه اخذه ابن عرس وان ذهب يمينًا وشمالًا اختطفه البوم وان تقدّم امامه افترسه السنّور فقال في نفسه هذا بلاء قد اكتنفني وشرور تظاهرت عليّ ومحن قد احاطت بي وبعد فمعي عقلي فلا يفزعني امري ولا يهوّلني شاني ولا يلحقني الدهش ولا يذهب قلبي شعاعا فالعاقل لا يفرق عنه رائه ولا يعزب عنه ذهنه علي حال وانّما العقل شبيه بالبحر الذي لا يدرك غوره ولا يبلغ البلاء من ذي الراي مجهوده فيهلكه ولا الرجاء ينبغي ان يبلغ منه مبلغا يبطره ويسكره فيعمي عليه امره ولست اري لي من هذا البلاء مخلصاً الّا مصالحة السنّور فانّه قد نزل به من البلاء مثل ما قد نزل بي او بعضه ولعلّه ان سمع كلامي الذي اكلّمه به ووعي عنّي فصيح خطابي ومحض صدقي الذي لا خلاف فيه ولا خداع معه فهمه وطمع في معونتي ايّاه فنخلص جميعا ثمّ انّ الجرذ دنا من السنّور فقال له كيف حالك قال له السنّور كما تحبّ في ضنك وضيق قال وانا اليوم شريكك في البلاء ولست ارجو لنفسي خلاصا الّا بالذي ارجو لك فيه الخلاص وكلامي هذا ليس فيه كذب ولا خديعته وابن عرس ها هو كامن لي والبوم يرصدني وكلاهما

كتاب
كليله دمنه
باب الجرذ والسنّور

قال دبشليم الملك لبيدبا الفيلسوف قد سمعت هذا المثل فاضرب لي مثل رجل كثر اعداوهُ واحدقوا به من كلّ جانب فاشرف معهم علي الهلاك فالتمس النجاة والمخرج بموالاة بعض اعدائه ومصالحته فسلم من الخوف وامن ثمّ وفا لمن صالحه منهم قال الفيلسوف انّ المودّة والعداوة لا تثبتان علي حالة واحدة ابداً وربمّا حالت المودّة الي العداوة وصارت العداوة ولاية ولهذا حوادث وعلل وتجارب وذو الراي يحدث لكلّ ما يحدث رأيا جديداً امّا من قِبَل العدوّ فبالباس وامّا من قبل الصديق فبالاستئناس ولاتمنع ذا العقل عداوة كانت في نفسه لعدوّه من مقاربته والاستنجاد به علي دفع مخوف اوجرّ مرغوب ومن عمل في ذلك بالحزم ظفر بحاجته ومثل ذلك مثل الجرذ والسنّور حين وقعا في الورطه فنجيا باصطلاحهما جميعا من الورطه والشدّة قال الملك وكيف كان ذلك قال بيدبا زعموا انّ شجرةً عظيمةً كان في اصلها حجر سنّور يقال له رومي

ERRATA.

A few typographical errors have occurred in the course of this work, as س for ش 24th. page of Text; ڭ for گ, and ه for ة, 29th. page; and a few of the vowel points; but they are trifling, and may easily be corrected by reference to the *Measures*, or a Dictionary.

In the Translation, 24th. page, line 24, for knew *read* know.

Arabic Tables, page 6, for مَشتَق *read* مُشتَق.

——————— 16, line 3, for first *read* last.

——————— *ib.* line 4, for third *read* first.

Subject.	خبر	Example.	مثل
Regular.	صحيح	Parenthesis.	جمله متعرضي
Irregular.	سماعيه	Prosody.	عروض
Understood.	قياسي	Measure.	وزن وميزان
Logic.	منطق	Cypher, or figure.	هندسه ورقم
Argument.	بحث	Word.	لفظ وكلمه
Demonstration.	دليل	Sentence.	جمله
Major.	كبرا	Science.	علم
Minor.	صغرا	Letter-writing.	انشاء
Consequence.	نتيجه	Preface.	ديباجه
Rhetoric.	معاني وبيان	Introduction.	مقدمه
School.	مكتب	Conclusion.	خاتمه
College.	مدرسه	Style.	عبارت
Teacher.	مدرس	Context.	قرينه
Master.	معلم	Definite.	معرفت
Student.	طالب العلم	Indefinite.	نكره
Transposition.	اماله	Metaphor, or allusion.	كناية
Theoretical.	عقلي	Metaphor, borrowed.	استعاره
Practical.	نقلي	Expletive.	تنبيه
		Predicate.	مبتدا

FINIS.

Numeral. اسم عَدد

An adverb. ظَرف

A letter. حَرف

Consonant. حَرف صَحِيح

A consonant possessing a short vowel. حَرف مُتحرك

A consonant quiescent. حَرف ساكِن

Open or broad letter, as ي in شير *sheer*, milk. حَرف مَعروف

Sharp letter, as ي in شير *shair*, a lion. حرف مَجهول

A long vowel. حَرف علت

Short vowels. حَركات و اعراب

The sound of *u* short, as in *but*. زبر و فتح

The English short *i* or *e*. زير و كسر

The English *o* or Italian short *u*. پيش و ضم

The sign of the genitive case. اضافت

Grammar and syntax. صَرف نَهو

Conjugation. تَصريف

Pronunciation. هجه

Orthography. املا و تهجه

A phrase. اصطلح

Idiom, or mode of expression. مَحاوره

Rule. ضَابط وقانون

To parse. حَقيقت الفاظ نمودن

An abridgment. مُنتخب

Allegory. مَجازي

Simple. مَفرد

Compound. مُركب

Noun substantive. اِسم جامد

Noun derivative, or abstract. اِسم مشتق

Derived from the infinitive. حاصل مَصدر

Adjective, or epithet. صِفت

Adjective resembling the active participle. صِفت مُشبه بالفاعِل

Degree of comparison. اِسم تَفصيل

Noun of excess. اِسم مُبالغه

Relative noun. اِسم مَنسوب

Generic noun. اِسم جَنس

Collective noun. اِسم الجمع

Noun of place. اِسم ظَرف

Noun of instrument. اِسم اله

Diminutive noun. اِسم مُصغر

The governing noun. اِسم مَضاف

The noun governed. مَضاف اليه

Proper name. عِلم

A pronoun. ضَمير

Demonstrative pronoun. اِسم اِشاره و موصول

Interrogative pronoun. حَرف استفهام

Conditional adverb. حَرف شرط

Conjunction. حَرف عطف

Interjection. حَرف ندَا

TERMS OF PERSIAN GRAMMAR.

Preterpluperfect, long past.	ماضي بعيد
Preterite subjunctive, or compound future, doubtful.	ماضي مشكوك
Future.	مستقبل
Aorist, or Muzaria, two meanings.	مضارع
Potential.	امكاني
Imperative.	امر
Imperative of duration	امر مدامي
Prohibitive.	نهي
Negative.	نفي
Active participle and nominative.	اسم فاعل
Passive participle and accusative.	اسم مفعول
Present ditto.	اسم حاليه
Verb active.	فعل معروف
Verb passive.	فعل مجهول
Verb transitive.	فعل متعدي
Verb intransitive.	فعل لازمي
Affirmative.	مثبت
Negative.	منفي

A VERB, excluding its infinitive and participles.	فعل
A noun, including infinitives, participles, substantives, and adjectives.	اسم
A particle, including adverbs, prepositions, interjections, and conjunctions.	حرف
The infinitive, or source.	مصدر
A tense, case, or person.	صيغه و زمانه
1st person, or speaker	متكلم
2nd. ditto, addressed.	حاضر و مخاطب
3rd. ditto, absent.	غايب
Singular number.	واحد
Dual.	تثنيه
Plural.	جمع
Masculine.	مذكر
Feminine.	مونث
Pre-ent tense.	حال
Pıeterite, positive, or absolute past.	ماضي مطلق
Preterimperfect, past of duration.	ماضي استمراري
Preterperfect, or compound preterite, lately past.	ماضي قريب

	Derivatives.	Root.
	ه	
10th. Tri.	هَجران	هَجر
5th. Conj.	مُهاجرت	Separation.
5th. Tri.	هَجوم	هَجم Attack.
3rd. Tri.	هلاك	هَلَك
I. Z.	مَهلاك	Destruction.
Plu.	هُموم	
15th. Tri.	مُهِمّ	هَمّ
Fem. Plu.	مُهِمات	Anxiety, &c.
6th. Conj. Inc.	اِتمام	
	ي	
Plu.	ايام	يَوم
		Day.

	Derivatives.	Root.
	و	
3rd. Conj. Inc.	توقّف	وَقف
1st. A. P.	واقف	To stand.
3rd. Conj. Inc.	تَقّي	وَقي
6th. Conj. Inc.	اِتقاء	Abstemiousness.
P. P. 1st. Conj. Inc.	مُوكَّد	وَكد
2nd. Conj. Inc.	تاكيد	Confirmation.
3rd. Conj. Inc.	تَوكّل	وَكل
		Faith.
15th. Tri.	مَولا	وِلا
Plu.	مَوالات	Friendship.
Plu.	اولاد	وَلد
		Son.
7th. Conj.	استولي	وَلي
P. P. 7th. Conj.	مُستولي	Superiority.

	Derivatives.	Root.
	ن	
15th. Tri.	مَنقب	نَقب
Plu.	مَناقب	Quality.
R. N.	نَقّاش	نقش Picture.
1st. A. P.	ناقِص	نَقص
16th. Tri.	مَنقصت	Deficiency.
1st. Conj. Inc.	انكار	نَكر Denial.
Plu.	اَنوار	نُور Light.
Plu.	اَنواع	نَوع Species.
Plu.	اَنوال	نَول
15th. Tri.	مَنال	Mode.
Plu.	مَنوال	
8th. Tri.	نَهايت	نَهي Extremity.
	و	
I. A.	مِيثاق	
P. P. 7th. Conj.	مُستوثق	وَثق
8th. Tri.	وَثيقت	Reliance.
P. P. 3rd. Conj.	مُتوثق	
1st. A. P.	واجِب	وَجب
15th. Tri.	موجب	Proper.

	Derivatives.	Root.
	ن	
Plu.	انبار	نبر Granary.
Plu.	نتايج	نَتج Consequence.
2nd. Tri.	نَجات	نَجا Salvation.
Fem. A. P.	ناحيه	نَحا
Plu.	نواحي	Side.
3rd. Tri.	نَزاع	نَزع Contention.
I. Z.	مَنزل	نَزل To alight.
S. M.	نصيب	نَصب To fix.
1st. Conj. Inc.	اِنصاف	نِصف Equity.
S. M.	نَظير	نظر
Plu.	نظاير	Sight, equal.
6th. Conj.	اِنتظار	
2rd. Tri.	نَعمت	نَعم
Plu.	انعام	Bounty.
2nd. Tri.	نَغمه	نَغم Voice.
16th. Tri.	مَنفعت	نفع
Plu.	مَنافع	Advantage.
3rd. Tri.	نَفاق	نَفق Discord.

	Derivatives.	Root.
	م	
2nd. Conj. Inc.	تماشا	مَشي Motion.
N. E.	مَكّار	مَكر Deceit.
Aorist Tense.	يمكن	مَكن Power.
15th. Tri.	ممكن	
1st. Conj. Inc.	اِمكان	
3rd. Conj. Inc.	تملّق	مَلق Flattery.
Der. N.	مَلِك	مِلك Property.
Plu.	مُلوك	
16th. Conj.	مملكت	
S. M.	مَلول	مَلل Melancholy.
3rd. Conj. Inc.	مَلال	
2nd. Tri.	مِنّت	مَنّ Obligation.
3rd. Conj. Inc.	تَميّز	مَيز Discrimination
1st. A. P.	مَايل	مَيل Inclination.
	ن	
S. M.	نَبيّ	نَبا Prophecy.
2nd. Tri.	نبوة	

	Derivatives.	Root.
	ل	
4th. Tri.	لِطافت	لَطف Kindness.
3rd. Conj. Inc.	تلطّف	
5th. Conj.	مُلاطفت	
Plu.	الطاف	
6th. Conj.	اِلتفات	لَفت To bend.
6th. Conj.	اِلتماس	لَمس Touch.
Plu.	لمعات	لَمع A ray.
	م	
3rd. Tri.	مُحال	مَحل Difficulty.
Fem. Plu.	مُحالات	
2nd. Tri.	محنت	مِحن Toil, &c.
6th. Conj.	اِمتحان	
2nd. Tri.	مَدت	مَدّ Extension, &c.
S. M.	مَديد	
2nd. Tri.	مَروة	مَرا Kindness.
S. M.	مُرور	مَرّ Passage.
5th. Conj. Inc.	مُمازجت	مَزج Disposition.
8th. Tri.	مَزّيت	مَزو Increase.
3rd. Conj. Inc.	تمسّك	مَسك To Grasp.

	Derivatives	Root.
	ك	
1st. A. P.	كاسب	كَسب Employment.
1st. A. P.	كاسد	كَسد Deficient.
P. P. 3rd. Conj.	مُتكفل	كِفل Acceptance.
16th. Tri.	مَكافت	كَفى Following.
Fem. P.	مَكافات	
3rd. Conj. Inc.	تكلّف	كَلف Trouble.
2nd. Tri.	كلمه	كَلم Speech.
3rd. Tri.	كلام	
Fem. Plu.	كلمات	
3rd. Tri.	كَمال	كَمل Perfection.
1st. A. P.	كامِل	
1st A. P.	كاهِل	كَهل Laziness.
4th. Tri.	كِياست	كَيس Understanding.
	ل	
5th. Conj.	ملايمت	لِام Softness.
Plu.	الباب	لُب Wisdom.
Plu.	الحان	لَحن Voice.
1st. A. P.	لازِم	لَزم Proper.
A. P. 5th. Conj.	مُلازِم	
6th. Conj. Inc.	اِلتزام	

	Derivatives.	Root.
	ق	
Fem. Plu.	قَطرات	قَطر To drop.
P. P. 8th. Conj.	مُنقطَع	قَطع Division.
1st. A. P. Fem.	قاعده	قَعد Rule.
Plu.	قواعد	
4th. Tri.	قَناعت	قَنع Contentment.
15th. Tri.	مَقال	قُول Speech.
Fem. Plu.	مَقالات	
2nd. Tri.	قوّة	قُوي Strong.
S. M.	قوي	
I. Z.	مَقام	قَوم Standing.
8th. Tri.	قِيامت	
5th. Conj. Inc.	مُقاومت	
	ك	
Comp. D. M.	اَكبر	كِبر Greatness.
Comp. D. F.	كَبرى	
7th. Conj.	اِستكبار	
Comp. D.	اَكثر	كَثر Much.
4th. Tri.	كَرامت	كرم Bounty.
1st. Conj. Inc.	اِكرام	
15th. Tri.	مَكرم	
Plu.	مَكارم	

Derivatives.		Root.
	ق	
P. P. 1st. Conj. Inc.	مُقدس	قَدس Sacred.
S. M.	قديم	
2nd. Conj. Inc.	تَقديم	قَدم Step, advance.
A. P. 1st. Conj. Inc.	مُقدِم	
15th. Tri.	مَقدم	
Fem. Plu.	مَقدمات	
3rd. Conj. Inc.	تَقرّب	قَرب Proximity.
3rd. Tri.	قَرار	قَرر Stability, confirmation.
2nd. Conj. Inc.	تقرير	
P. P. 1st. Conj. Inc.	مُقرر	
1st. P. P.	مَقرون	قَرن Proximity.
A. P. 5th. Conj. Inc.	مُقارِن	
A. P. 6th. Conj. Inc.	مُقترِن	
1st. A. P.	قاصِد	قَصد Intention.
1st. P. P.	مَقصود	
1st. A. P.	قاصِر	قَصر Deficiency.
1st. P. P.	مُقصور	
2nd. Tri.	قصّه	قِصص Narration.
Comp.	اَلقصّه	
6th. Conj. Inc.	اِقتضا	قضي Decision.
8th. Conj. Inc.	اِنقضا	
P. 8th. Conj.	مُنقضي	

Derivatives.		Root.
	ف	
1st. A. P.	فاسِد	فَسد Ruin.
3rd. Tri.	فَساد	
7th. Conj. Inc.	اِستفسار	فسر Explanation.
2nd. Conj. Inc.	تفصيل	فَصل Division.
S. M.	فَقير	فَقر Poverty.
3rd. Conj. Inc.	تفكّر	فَكر Thought.
4th. Conj.	تفاوت	فوت Distance.
2nd. Conj. Inc.	تفويض	فَوض Consignment.
Imperative.	افوض	
2nd. Tri.	فاقة	فوق Excess, distress.
A. P. Fem.	فايده	فَيد Advantage.
Plu.	فوايد	
	ق	
2nd. Tri.	قَبضه	قبض Grasp.
5th. Tri.	قَبول	قَبل Consent.
6th. Conj. Inc.	اقتدا	قدا Precedence.
A. P. 6th. Conj.	مُقتدا	
1st. A. P.	قادر	قَدر Power.
18th. Tri.	مقدار	
6th. Conj. Inc.	اِقتدار	

	Derivatives	Root.
1st. A. P.	غايب	غَيب Invisible
1st. Conj. Inc.	اِغيار	غَير Other.
2nd. Conj. Inc.	تغير	
R. N.	غوّاص	غوص To drive.

ف

Plu.	فواتح	
I. A.	مِفتح	فَتح Opening.
Plu.	مِفاتح	
6th. Conj. Inc.	اِفتتاح	
Plu.	فَحوا	فَحا Meaning.
3rd. Conj. Inc.	تفرّح	فرح Expansion.
4th. Tri.	فَراست	فَرس Sagacity.
2nd. Tri.	فَرصة	فَرص Opportunity.
S. M.	فَريض	فَرض Proper.
3rd. Tri.	فِراق	
16th. Tri.	مَفرقت	فَرق Separation.
P. P. 3rd. Conj.	مُتفرق	
5th. Conj. Inc.	مُفارقت	
1st. A. P.	فارِغ	فَرغ Tranquility.
4th. Tri.	فَراغت	

	Derivatives.	Root.
16th. Tri.	مَعيشت	عَيش Enjoyment.
S. M.	عيان	عَين The eye.
Fem. A.P. 5th.Con.	مُعانيه	

غ

N. E.	غَدّار	غَدر Deceit.
S. M.	غريب	غَرب Strange. To set.
Plu.	غرايب	
I. Z.	مَغرب	
S. M.	غرور	غَرر Praise.
Plu.	اَغراض	غرض Self-interest.
4th. Tri.	غَرامت	غرم Regret.
2nd. Tri.	غَفلت	غَفل Inattention.
1st. A. P.	غافِل	
1st. A P.	غَالب	غَلب Superiority.
Comp. D.	اغلَب	
3rd. Conj. Inc.	تَغلّب	
S. M.	غَليظ	غَلظ Gross.
P. P. 1st. Conj. Inc.	مُغلظ	
8th. Tri.	غَنيمت	غَنم Plunder.
9th. Tri.	غايت	غُيّ Extremity.

	Derivatives.	Root.
	ع	
S. M.	عَظیم	عَظم Greatness.
2nd. Conj. Inc.	تَعظیم	
A. P. Fem.	عُافیت	عَفو Forgiveness.
Plu.	عَقوق	عَقّ Ingratitude.
A. P. Fem.	عَاقبت	عَقب Following.
6th. Tri.	عَقوبت	
8th. Tri.	عَقیدت	عَقد Union.
1st. A. P.	عَاقِل	عَقل Sense.
Plu.	عُقلا	
1st. P. P.	مَعلوم	عِلم Knowledge.
1st. Conj. Inc.	اعلام	
4th Conj. Inc.	تَعالي	عَلي High.
6th. Conj. Inc.	اِعتماد	عَمد Support.
I. Z.	مَعاذ	عَوذ Protection.
5th. Conj. Inc.	مُعاونت	عَون Assistance.
1st. P. P.	مَعهود	عَهد Promise.
1st. P. P.	مَعیوب	عَیب Disgrace.
Plu.	عیوب	

	Derivatives.	Root.
	ع	
Plu.	اَعداء	عُدو Enemy.
Irr.	اِعدوت	
2nd. Tri.	عُدوة	
4th. Tri.	عَداوت	
5th. Conj. Inc.	مُعادات	
1st. A. P.	عارِض	عَرض Accident.
Fem. Plu.	عارضیات	
4th. Conj. Inc.	تعارف	عَرف Knowledge.
I. Z.	مَعرکه	عَرک Opposition.
1st. A. P.	عاري	عَري Nakedness.
S. M.	عِزیز	عِزّ Honour.
1st. Conj. Inc.	اِعزاز	
2nd. Tri.	عُزلت	عُزل Retirement.
Plu.	عَزایم	عَزم Intention.
8th. Tri.	عزیمت	
1st. A. P.	عَاشِق	عِشق Love.
1st. P. P.	معشوق	
R. N.	عَطّار	عِطر Perfume.
Plu.	اعطاف	عَطف Favour.

	Derivatives.	Root.
	ظ	
S. M.	ظَرِيف	ظَرف Comprehension.
S. M.	ظَلام	ظَلم Tyranny, darkness.
Fem. Plu.	ظَلمات	
1st. A. P.	ظاهِر	ظَهر Appearing. Back.
1st. Conj. Inc.	اِظهار	
5th. Conj.	مُظاهِرت	
7th. Conj.	اِستظهار	
A. P. 7th. Conj.	مُستَظهِر	
	ع	
4th. Tri.	عِبارة	عِبر Explanation. Confidence.
Fem. Plu.	عِبارات	
6th. Conj. Inc.	اِعتبار	
A. P. 6th. Conj.	مُعتبِر	
3rd. Tri.	عَتاب	عَتب Anger.
S. M.	عَجِيب	عَجب Wonder.
Plu.	عَجايِب	
1st. A. Pl.	عاجِل	عَجل Transient.
A. P. 7th. Conj.	مُتعِدّ	عدّ Number, preparation.
A. P. 6th. Conj.	مُعتدِل	عَدل Equity.

	Derivatives.	Root.
1st. A. Pl.	ضامِن	ضِمن Enclosure, securely.
1st. P. Pl.	مَضمون	
A. P. 3rd. Conj.	مُتَضمِن	
	ط	
8th. Tri.	طَبيعت	طَبع Nature.
Plu.	طبائع	
Plu.	أطراف	طَرف Side.
Der. N.	طَريق	طَرق Road,
4th. Tri.	طَراوت	طَري Freshness.
1st. A. Pl.	طالِب	طَلب Desire.
1st. P. Pl.	مَطلوب	
5th. Tri.	طَاوع	طَلع Manifestation.
A. Pl. 5th. Conj. Inc.	مُطالِع	
15th. Tri.	مَطمع	طَمع Cupidity.
Plu.	مَطامع	
R. N.	طَنّاز	طَنز Reproach.
1st. A. P. Fem.	طايفه	طوف Circular.
5th. Con. Inc.	مَطايبه	طَيب Purity.
P. 8th. Conj.	مُنطوي	طَيّ To fold.

	Derivatives.	Root.
	ص	
1st. A. P.	صادِق	صِدق Sincerity.
5th. Conj. Inc.	مُصادقت	
Plu.	صَفات	صِفت Quality. See وصف *
Plu.	صُفحات	صُفح A page.
3rd. Tri.	صَلاح	صَلح Goodness.
1st. Conj. Inc.	اِصلاح	
16th. Tri.	مَصلحت	
5th. Conj. Inc.	مُصالحت	
3rd. Conj. Inc.	تصوّر	صَور Form.
R. N.	صيّاد	صَيد Game.
4th. Tri.	صيانت	صُون Preservation.
1st. P. Pl.	مَصون	
	ض	
1st. Conj. Inc.	اِضداد	ضدّ Opposition.
6th. Conj. Inc.	اِضطراب†	ضرب To strike.
6th. Conj. Inc.	ضَرورت	ضَرر Injury, necessity.
16th. Tri.	مَضرّة	
6th. Conj. Inc.	اِضطرار†	

* By a rule of Arabic Grammar, و is frequently dropt and ت added.

† By a rule of Arabic Grammar, ت followed by ظ ط ض ص is changed to ط.

	Derivatives.	Root.
	ش	
1st. P. Pl.	مَشغول	شَغل Employment.
Pl.	اشفاق	شَفق Kindness.
A. Pl. 1st Conj. Inc.	مُشفِق	
16th. Tri.	مَشقت	شَق Difficulty.
A. P. 1st. Conj. Inc.	مُشكِل	شَكا Difficulty.
4th. Tri.	شَماتت	شَمت Envy.
A. P. 6th. Conj. Inc.	مُشتمِل	شَمل Containing.
I. A.	مشام	شَمّ To smell.
1st Conj. Inc.	اِشار	شَور Sigual.
Fem. Pl.	اِشارات	
A. P. 1st. Conj. Inc.	مُشاطه	شَيط To adorn.
4th. Conj. Inc.	تشاهد	شَهد Evidence.
5th. Conj. Inc.	مُشاهدت	
6th. Conj. Inc.	اِشتياق	شَوق Desire.
	ص	
2nd. Tri.	صُحبت	صُحب Association.
1st. A. P.	صاحب	
Plu.	اصحاب	
5th. Conj. Inc.	مُصاحبت	

	Derivatives.	Root.
	س	
1st. A. Pl.	ساکِن	
S. M.	سکون	سَکن Quiet.
I. Z.	مَسکن	
S. M.	مِسکین	
3rd. Conj. Inc.	تسلّط	سَلط Power.
A. P. 1st. Conj. Inc.	مُسلِط	
5th. Tri.	سلوک	سِلک Path, chain.
4th. Tri.	سَلامت	سَلم Safety.
6th. Conj. Inc.	اِستماع	سَمع Hearing.
16th. Tri.	مَسافت	سَوف Distance.
	ش	
2nd. Tri.	شِبهت	شِبه Resemblance.
A. Pl. 5th. Conj. Inc.	مُشابِه	
Plu.	اشجار	شَجر A tree.
I. Z.	مَشرب	شَرب Drink.
5th. Tri.	شُروع	شَرع Commencement.
I. Z.	مَشرق	شَرق To rise.
S. M.	شریک	شَرک Association.

	Derivatives.	Root.
4th. Tri.	زِراعت	زَرع Cultivation.
I. Z.	مَزرعه	
A. P. 5th. Conj. Inc.	مُزارِع	
S. M.	زلیل	زَلل To slip, shake.
2nd. Conj. Inc.	تزویر	زور Deceit.
3rd. Tri.	زُوال	زَول Remove, diminish
4th. Tri.	زِیادت	زَید Increase.
	س	
Plu.	اسباب	سَبب Cause.
A. P. 1st. Conj. Inc.	مُسبِب	
1st. A. Pl.	سابق	سَبق Precedence.
Plu.	سوابق	
4th. Tri.	سَخاوت	سَخي Liberality.
Plu.	اَسرار	سِرّ Secret.
4th. Tri.	سَعادت	سَعد Happiness.
A. P. 1st. Conj. Inc.	مُسافِر	سَفر Travel.
5th. Conj. Inc.	مُسافرت	
1st. A. Pl.	ساقي	سَقي Drink.

	Derivatives.	Root.
	ر	
5th. Conj. Inc.	مُراجعت	رَجع Return.
1st. A. Pl.	رازق	رِزق Sustenance.
N. E.	رِزاق	
Fem. Plu.	رِشحات	رَشح
A. P. 3rd. Conj. Inc.	مُترشّح	
A. Pl.	راضي	رِضي Satisfaction.
11th. Tri.	رَعايت	رَعي Care.
5th. Conj. Inc.	مُراعات	
2nd. Tri.	رِفعت	رَفع Elevation.
6th. Conj. Inc.	اِرتفع	
P. Pl. 6th. Conj. Inc.	مُرتفَع	
S. M.	رفيق	رِفق Concord.
4th. Tri.	رفاقت	
5th. Conj. Inc.	مُراقبت	رَقب Watching.
I. Z.	مَركب	رَكب Riding.
3rd. Conj. Inc.	تَرنّم	رَنم Singing.
A. Pl. 3rd. Conj. Inc.	مُترنم	
2nd. Tri.	رِويت	رِواء Narration.
Plu.	رياض	روضة A garden.
Plu.	روايح	ريح Wind, Smell.

	Derivatives.	Root.
	د	
5th. Conj. Inc.	مُدارات	دَري Kindness.
S. M.	دقيق	دِقّ Minute.
Fem. Plu.	دقايق	
3rd. Tri.	دَوران	دَور Revolution.
1st. A. Pl.	دَايم	دَوم Perpetual.
3rd. Tri.	دُوام	
15th. Tri.	مَدام	
	ذ	
2nd. Tri.	ذَمت	ذَأم Blame.
16th. Tri.	مَذمت	
1st. P. Pl.	مَذكور	ذِكر Remembrance.
16th. Tri.	مذلّت	ذَلل Wretchedness.
	ر	
2nd. Tri.	رَاحت	رَاح Ease.
15th. Tri.	مَراد	رَاد
1st. Conj. Inc.	اِرادة	
Plu.	أَرباب	رَبّ Possessor.
A. Pl. 1st. Conj. Inc.	مُربي	ربو Protector.
2nd. Conj. Inc.	تَرتيب	رَتب Order.
16th. Tri.	مرتبة	

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	Derivatives.	Root.
	خ	
10th. Tri.	خلجان	خَلج Pricking.
3rd. Tri	خَلاص	
1st. Conj. Inc.	اخلاص	
A. Pl. 1st. Conj.	مُخلص	خَلص Freedom, Friendship, Purity.
15th. Tri.	مَخلَص	
7th. Conj. Inc.	استَخلاص	
5th. Tri.	خلوص	
5th. Conj. Inc.	مُخالصت	
5th. Conj. Inc.	مُخالطت	خَلط Mixture.
3rd. Tri.	خلاف	خَلف Opposition.
5th. Conj. Inc.	مُخالفت	
Plu.	اَخلاق	خَلق Disposition.
3rd. Conj. Inc.	تخلّق	
1st. A. Pl.	خايب	خَيب Disappointment.
6th. Conj. Inc.	اِختيار	خَير Good.
3rd. Tri.	خيال	خيل Imagination.
Fem. Plu.	خيالات	
	د	
2nd. Conj. Inc.	تَدبير	دَبر Contrivance.
2nd. Conj. Inc.	تَدريج	دِرج Degree.

	Derivatives.	Root.
4th. Tri.	حمايت	حَمي Protection.
A. Pl. 1st. Conj. Inc.	مُحيط	حَوط Encompass.
6th. Conj. Inc.	اِحتياط	
Plu.	حولي	حَول Turning.
10th. Tri.	حيوان	حيّ Life.
	خ	
Plu.	خواتم	خَتم Conclusion.
1st. A. Pl. Fem.	خاتمت	
1st. A. P.	خارِج	خرج Out.
1st. A Pl.	خاسِر	خُسر Loss.
1st. A. Pl.	خاص	خصّ Special.
S. M.	خصوص	
1st. P. Pl.	مَخصوص	
6th. Conj. Inc.	اِختصاص	
19th Tri.	خصوصيّت	
6th. Conj. Inc.	اِختصار	خصر Curtail.
6th. Tri.	خصومت	خَصم Enmity.
5th. Conj. Inc.	مُخاصمت	
N. Sub.	خاطر	خَطر Thought.
5th. Tri.	خطور	
Plu.	خفايا	خَفا Concealment.
1st. Conj. Inc.	اِخفاي	

	Derivatives.	Root.
	ح	
1st. Conj. Inc.	اِحسان	
Comp. D.	اَحسن	حُسن Goodness, Beauty.
15th. Tri.	مَحسن	
Plu.	مَحاسن	
7th. Conj. Inc.	اِستحسان	
P. Pl. 7th. Conj.	مُتحسَن	
4th. Conj. Inc.	تحاشي	حَشا Side.
Plu.	حواشي	
1st. A. Pl.	حَاصل	حَصل Acquirement.
5th. Tri.	حصول	
5th. Conj. Inc.	مُحافظت	حفظ Protection.
Plu.	اَحفاد	حَفد Posterity.
2nd. Conj. Inc.	تحقيق	
S. M.	حقيق	حَقّ Truth.
A. Pl. 7th. Conj.	مُتحق	
Plu.	حقوق	
4th. Tri.	حكايت	حَكا Narration.
1st. P. P.	مُحكوم	حَكم Order.
P. P. 7th. Conj.	مُستحكم	
I. Z.	مَحل	حَل Descend.
Plu.	مَحال	
Fem. Plu.	مَحالات	
3rd. Conj. Inc.	تحمّل	حمل Burthen.

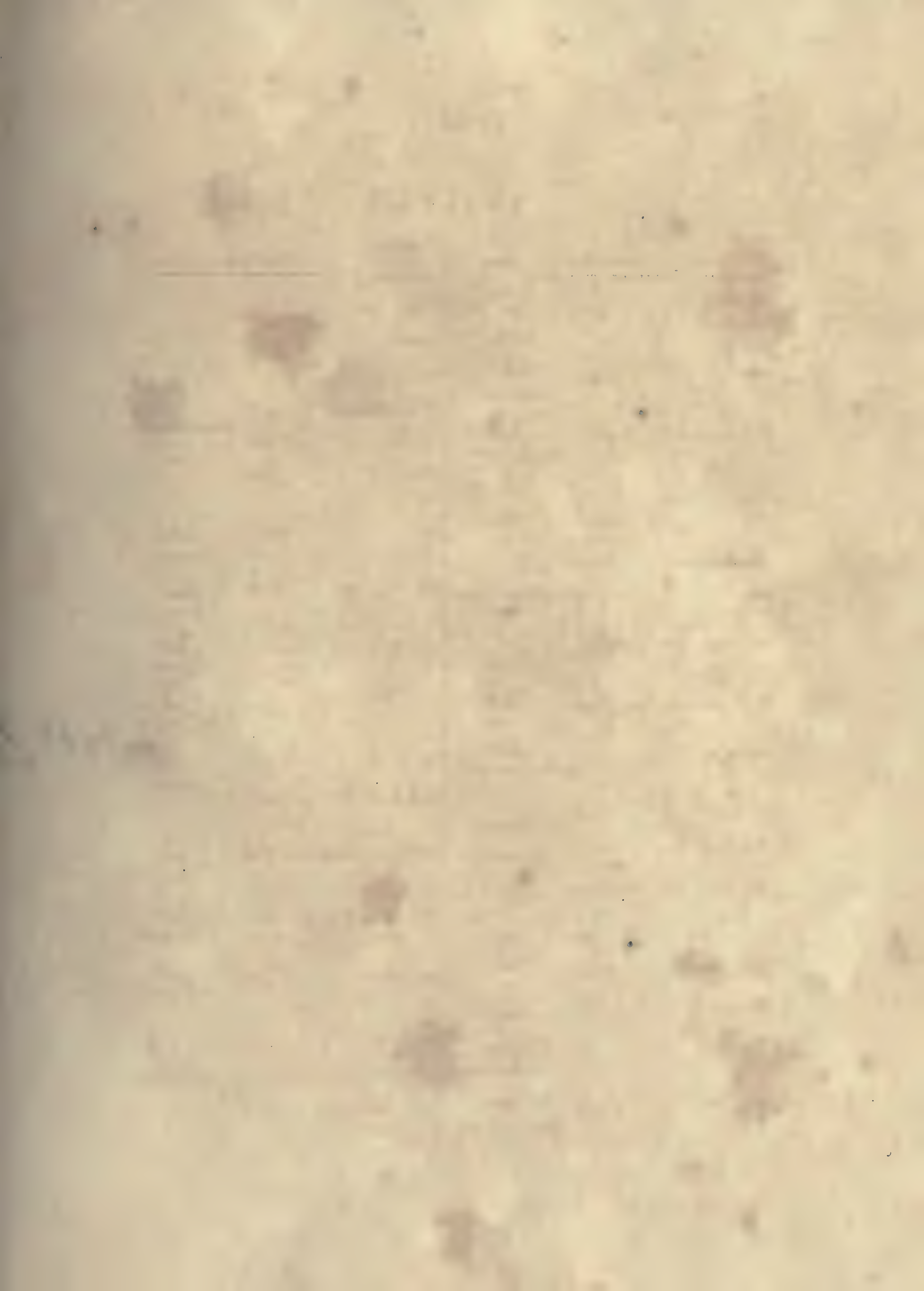
	Derivatives.	Root.
	ح	
5th. Conj. Inc.	مُحابا	حبو Respect.
1st. A. P.	حادث	حدث Accident.
Plu.	حوادث	
6th. Conj. Inc.	اِحتراز	حرز Caution.
A. P. 6th. Conj.	مُحترز	
4th. Tri.	حراست	حرس Protection.
P. P.	مَحروس	
S. M.	حريص	حَرص Cupidity.
A. Pl. 8th. Conj.	مُنحرِف	حَرف Deviation.
2nd. Tri.	حَركت	حَرک Motion.
P.P. 3rd. Conj. Inc.	مُتحرک	
S. M.	حَرام	
I. Z.	مَحرِم	حَرم Privacy or Forbidden.
1st. P. Pl.	مَحروم	
6th. Conj. Inc.	احترام	
2nd. Tri.	حَرمت	
S. M.	حَزين	حَزن Grief.
3rd. Tri.	حَساب	حَسب Account.
P. P.	مَحسوب	
1st. A. Pl.	حَاسد	حَسد Envy.
1st. P. Pl.	مَحسود	

	Derivatives.	Root.
	ج	
S. M.	جميع	جَمع Collection.
17th. Tri.	جمعيّت	
6th. Conj. Inc.	اِجتماع	
S. M.	جمال	جَمل Perfection.
3rd. Conj. Inc.	تجنب	جَنب Side.
N. S.	جانب	
6th. Conj. Inc.	اجتناب	
5th Conj. Inc.	مُجانبت	
A. Pl.	جايز	جوز Proper.
4th. Conj. Inc.	تجاوز	
15th. Tri.	مَجال	جَول Becoming.
	ح	
2nd. Tri.	حاجت	حَاج Wants.
Fem. Plu.	حاجات	
6th. Conj. Inc.	اِحتياج	
A. Pl. 6th. Conj.	مُحتاج	
Fem. Pl.	حالات	حَال Situation.
16th. Tri.	مَحبّت	حَبّ Love, &c.
P. Pl.	مَحبوب	
S. M.	حبيب	
Plu.	احباب	
P. Pl.	مَحبوس	حَبس Confinement.

	Derivatives.	Root.
	ت	
1st. A. Pl.	تامّ	تَمّ Total.
3rd. Tri.	تمام	
F. Plu.	تامات	
	ث	
1st. A. P.	ثابت	ثبت Firm.
3rd. Tri.	ثبات	
O. Num.	ثاني	ثَني Two.
	ج	
3rd. Tri.	جواب	جَاب Answer.
N. E.	جبّار	جَبر Force.
S. M.	جديد	جَدّ Novelty.
3rd. Conj. Inc.	تجرّب	جَرب Experience.
Plu.	تجارب	
15th. Tri.	مَجزا	جَزا Retribution.
Fem. Plu.	مَجزات	
3rd. Tri.	جلال	جَلل Glory, &c.
4th. Tri.	جلالت	
1st. Conj. Inc.	احلال	

ANALYSIS.

	Derivatives.	Root.
	ا	
Plural	آثار	أثر Impression, &c.
1st. A. Pl.	أثر	
2nd. Con. Inc.	تأثير	
15. Tri.	مآثر	
Plu.	مواثر	
Plu.	اداب	أدب Propriety.
6th. Conj. Inc.	اتّحاد	أحد Unity.
4th. Tri.	أصالت	أصل Original.
Plu.	أساس	أسّ Foundation.
1st. P. Pl.	مألوف	ألف Affection.
2nd. Conj. Inc.	تألّف	
P. P. 3rd. Conj. Inc.	مُتألّم	ألم Grief.
3rd. Conj. Inc.	تأمّل	أمل Thought.
1st. A. Pl.	ايمن	أمن Security.
S. M.	أنيس	أُنس Friendship.
A. Pl. 1st. Conj. Inc.	مونس	
5th. Conj. Inc.	موانست	
3rd. Conj. Inc.	تأنّي	أني Delay.
I. Z.	مأواي	أوي To dwell.
2nd. Conj. Inc.	تاويل	أول Explanation.
	ب	
Plu.	أبواب	باب Door.
6th. Conj. Inc.	ابتدا	بدا Commencement.
8th. Tri.	بدايت	
1st. Conj. Inc.	ابداع	بدع Invention.
P. P. 1st. Conj. Inc.	مُبدّل	بدل Exchange.
1st. P. P.	مبذول	بذل Expenditure.
S M.	بساط	بسط Extension.
8th. Conj. Inc.	انبساط	
5th. Conj. Inc.	مُباسطت	
1st. A. Pl.	باصر	بصر Sight.
8th. Tri.	بصيرة	
1st. A. Pl.	باطن	بطن Interior.
1st. A. Pl.	باقي	بقي Remainder.
3rd. Tri.	بيان	بين Explanation.



ANALYSIS

OF THE

ARABIC PART OF THIS BOOK,

In which every Derivative is traced to its Root, according to the foregoing abridgment of Arabic Grammar.

THE third person Preterite is the root of every word, but for the sake of brevity it will be considered as a Noun.

The Student must be aware that most Arabic words have several meanings; the one most analogous to the translation will only be used.

N. B. It has not been thought requisite to insert the simple Nouns or Infinitives, as Patience صبر &c. which are to be found in every Dictionary.

Tri.	signifies	Triliteral Infinitive.
Con. Inc.	———	Conjugation of Increase.
A. Pl.	———	Active Participle.
P. Pl.	———	Passive Participle.
S. M.	———	Siffut Mushebbeh, Adjective used as Participle.
I. Z.	———	Ism Zerf. Noun of Place.
I. A.	———	Ism Aleh. Noun of Instrument.
Plu.	———	Plural.
F. Plu.	———	Feminine Plural.
O. Num.	———	Ordinal Number.
R. N.	———	Relative Noun.
N. E.	———	Noun of Excess.
Comp. D.	———	Comparative Degree.
N. S.	———	Noun Substantive.
Der. N.	———	Derivate Noun.
Irr.	———	Irregular.

The Conjugations of Increase mentioned in page 8, bear nearly the same analogy to the simple Verb, as the English words

Conserve,		فَعل
Deserve,	do to the verb Serve, viz.	اِفعال
Preserve,		تفاعل
Reserve,		اِفتعال

All verbs having one of the long vowels ا وي in the Root, are Irregular, because these letters are liable to be changed by the short vowels, or are frequently dropt. See Tytler's Tālylāt, and the Chapter on the permuation of letters in all the Arabic Grammars.

N. B. In addition to the servile letters mentioned in page 2, it will be frequently requisite to subtract the inseparable particles ا ب ت س ك ل م ن و ي before the root of a word can be determined. See Richardson's Grammar, page 144 et seq.

IMPERATIVE.

ACTIVE VOICE.

Plural.	Dual.	Singular.	Person.
			2nd.
افعلوا	افعلا	افعل	Masculine.
افعلن	افعلا	افعلي	Feminine.

N. B. The distinguishing marks of this Tense are that it begins with ا, and that its last letter is marked ْ Jezm. The third and first persons are the same as the Aorist Tense, prefixing لِ marking the last letter ْ, and cutting off the final ن of the Dual numbers, and third person Plural.

The Passive Voice is the same as the Aorist Passive, prefixing لِ, marking the last letter ْ, and cutting off the final ن except in the Plural of the third and second persons.

The Prohibitive is formed by prefixing لَا to the Aorist, rendering the last letter quiescent, and cutting off the final ن.

The Negative Verb is formed by prefixing مَا or لَا to the affirmative.

Active Participle.

Plural.	Dual.	Singular.	Gender.
فاعلون	فاعلان	فاعل	Masculine.
فاعلات	فاعلتان	فاعلة	Feminine.

Passive Participle.

مفعولون	مفعولان	مفعول	Masculine.
مفعولات	مفعولتان	مفعولة	Feminine.

The mode of forming the Participles has been already given in No. 1 of the Derivative Nouns, page 6.

ACTIVE VOICE.

Aorist Tense.

Plural.	Dual.	Singular.	Person.
			3rd.
يَفْعِلُونَ	يَفْعِلَانِ	يَفْعِلُ	Masculine.
يَفْعِلْنَ	تَفْعِلَانِ	تَفْعِلُ	Feminine.
			2nd.
تَفْعِلُونَ	تَفْعِلَانِ	تَفْعِلُ	Masculine.
تَفْعِلْنَ	تَفْعِلَانِ	تَفْعِلِينَ	Feminine.
			1st.
نَفْعِلُ	Caret.	أَفْعِلُ	Both genders.

PASSIVE VOICE.

Plural.	Dual.	Singular.	Person.
			3rd.
يُفْعَلُونَ	يُفْعَلَانِ	يُفْعَلُ	Masculine.
يُفْعَلْنَ	تُفْعَلَانِ	تُفْعَلُ	Feminine.
			2nd.
تُفْعَلُونَ	تُفْعَلَانِ	تُفْعَلُ	Masculine.
تُفْعَلْنَ	تُفْعَلَانِ	تُفْعَلِينَ	Feminine.
			1st.
نُفْعَلُ	Caret.	أُفْعَلُ	Both genders.

N. B. The distinguishing marks of the Aorist Tense are, that all the persons begin with one of the letters in the word Ytan, and that the last letter of the third person singular is marked ´. The Active voice has the first letter marked ´. The Passive ´. Some other explanations will be found by consulting Bailie's Arabic Tables, or the Grammars.

EXAMPLE OF AN ARABIC VERB.

ACTIVE VOICE.

Infinitive* فَعْل to do.

Preterite Tense.

Plural.	Dual.	Singular.	Person.
			3rd.
فَعَلُوا	فَعَلَا	فَعَلَ	Masculine.
فَعَلْنَ	فَعَلَتَا	فَعَلَتْ	Feminine.
			2nd.
فَعَلْتُمْ	فَعَلْتُمَا	فَعَلْتَ	Masculine.
فَعَلْتُنَّ	فَعَلْتُمَا	فَعَلْتِ	Feminine.
			1st.
فَعَلْنَا	Caret.	فَعَلْتُ	Both genders.

PASSIVE VOICE.

Plural.	Dual.	Singular.	Person.
			3rd.
فُعِلُوا	فُعِلَا	فُعِلَ	Masculine.
فُعِلْنَ	فُعِلَتَا	فُعِلَتْ	Feminine.
			2nd.
فُعِلْتُمْ	فُعِلْتُمَا	فُعِلْتَ	Masculine.
فُعِلْتُنَّ	فُعِلْتُمَا	فُعِلْتِ	Feminine.
			1st.
فُعِلْنَا	Caret.	فُعِلْتُ	Both genders.

* N. B. This mark ْ is called Jezm, and shews that the letter is quiescent, that is, without a vowel. The distinguishing mark of the Preterite Tense is the last letter of the third person Masculine singular, being marked َ: the first letter of the same person has َ in the Active, and ُ in the Passive; the vowel of the middle letter varies in the different Conjugations.

ARABIC PRONOUNS.

Plural.	Dual.	Singular.	Person.
			1st.
نحن	Caret.	أنا	Masculine and Feminine.
			2nd.
أنتم	أنتما	أنتَ	Masculine.
أنتن	أنتما	أنتِ	Feminine.
			3rd.
هم	هما	هو	Masculine.
هن	هما	هي	Feminine.

AFFIXED PONOUNS, CORRESPONDING WITH THE PERSIAN م ت ش.

			1st.
نا	Caret.	ي	Masculine and Feminine.
			2nd.
كم	كما	كَ	Masculine.
كن	كما	كِ	Feminine.
			3rd.
هم	هما	هُ	Masculine.
هن	هما	ها	Feminine.

N. B. The short vowel of the third person Masculine is frequently changed to Zere, when following certain particles. See Lumsden's Grammar, Chapter on Pronouns, and Richardson's Grammar, page 55.

ARABIC NOUNS.

The Persian short vowels Zubber, Zere, and Peish, are called in Arabic Futhu, Kusr, and Zum; when two of these are doubled above a letter ً, it is then denominated *Tunwin* and gives the sound of *n* to the letter. The first marks the Nominative Singular, the second the Genitive, and the third the Accusative of Nouns.

Example of a regular Noun.

أَرْض Land.

Plural.	Dual.	Singular.	Case.
أَرَضُونَ	أَرْضَانِ	أَرْضٌ	Nominative.
أَرَضِينَ	أَرْضَيْنِ	أَرْضٍ	Genitive.
Ditto.	Ditto.	أَرْضًا	Accusative.

Example of a regular Adjective.

أَحْمَر Red.

أَحْمَرُونَ*	أَحْمَرَانِ	أَحْمَرٌ	Nominative.
أَحْمَرِينَ	أَحْمَرَيْنِ	أَحْمَرٍ	Genitive.
Ditto.	Ditto.	أَحْمَرًا	Accusative.

The Adjective (in general) follows the Substantive, and must agree with it in gender, case, and number. When two Nouns come together, the first is in the Nominative, the second in the Genitive, unless governed by a preposition. The verb is usually the first word in the Arabic sentence.

* If the Noun had been an Irregular Plural, the Adjective would have been حُمْرٌ or حَمْرَاء. See Lumsden's Arabic Grammar, page 514, and Richardson's Grammar, page 35.

ALTHOUGH it is to be wished that every Student, who is desirous of improving himself in the Persian and Hindoostanee languages, should be provided with an Arabic Grammar, yet as some persons may neglect this precaution, and others may not have an opportunity of procuring one, I have deemed it advisable to add to the Arabic Tables, the forms of the Pronoun, Noun, and Verb, which will enable the Student, with the assistance of his Dictionary, to understand any easy passage, or quotation he may meet with.

Plural.	Singular.	Meaning.

SIXTEENTH CLASS

Has م for its first, and ا for its middle letter.

Plural.	Singular.	Meaning.
مَطالب	مَطلب	A wish.
مَقاصد	مَقصد	Intention.
مَراكب	مَركب	A vehicle.
مَساجد	مَسجد	A mosque.
مَفاتح	مفتاح	A key.
مماليک	مَملوک	A bondman or slave.

FIFTEENTH CLASS.

So known by having its third letter ا and its penult letter ي.

Plural.	Singular.	Meaning.
سلاطين	سُلطان	A prince.
شياطين	شيطان	A devil.

N. B. A great variety of other forms may be found by consulting Lumsden's Grammar.

N. B. The Arabic dual number is also formed by adding ان but to prevent confusion, the oblique case ين is used, viz.

Plural.	Singular	Meaning.
قمرين	قمر	The Moon.
شمسين	شمس	The Sun.
جانبين	جانب	The two sides, or two planets.

THIRTEENTH CLASS.

Is formed by dropping ا ي or و and adding ا and ء.

Plural.	Singular	Meaning.
عقلاء	عاقل	A wise man.
حمقاء	أحمق	A fool.
مرضي	مريض	Sick.
حكماء	حكيم	Scientific.
وكلاء	وكيل	An agent.
رسلاء	رسول	Sent.
أطبا	طبيب	Physician.

FOURTEENTH CLASS.

Is formed by having ا as the middle letter.

Plural.	Singular	Meaning.
رعايا	رعية	A subject.
وصايا	وصيه	A will.
جزاير	جزيرة	An island.
فضايل	فضيله	Excellence.
تصاوير	تصوير	A picture.
جواهر	جوهر	A jewel.

Plural.	Singular.	Meaning.
حجار	حجر	A stone.
رياض	روضه	A garden.
قلاع	قلعه	A fort.

TENTH CLASS.

Is formed by inserting و

Plural.	Singular.	Meaning.
حروف	حرف	A letter.
فصول	فصل	A season.
حدود	حد	A boundary.
علوم	علم	Knowledge.
ذكور	ذكر	A male.
شهود	شاهد	A witness.
ركوب	راكب	A rider.
شيوخ	شيخ	An old man.

ELEVENTH CLASS.

Is formed by taking و as its second letter.

Plural.	Singular.	Meaning.
لواحق	لاحق	A dependent.
فوايد	فايده	Advantage.

TWELFTH CLASS.

Resembles the Persian Plural.

Plural.	Singular.	Meaning.
بلدان	بلد	A city.
عبدان	عبد	A slave.
رهبان	راهب	A priest.

Plural.	Singular.	Meaning.
نُوب	نَوبت	Period.
محن	محنت	Toil.
حِكَم	حكمت	Knowledge.

SEVENTH CLASS.

Is formed by dropping or transposing ا and adding ت.

Plural.	Singular.	Meaning.
طَلَبه	طَالِب	A seeker.
سَكَنه	سَاكِن	A resident.
عَمَله	عَامِل	An agent.
قُضاة	قَاضي	A judge.
غزاة	غَازي	A warrior.

EIGHTH CLASS.

Is formed by adding ّ and transposing ا.

Plural.	Singular.	Meaning.
جُهّال	جَاهِل	An ignorant man.
خُدّام	خَادِم	A servant.
عُمّال	عَامِل	An agent.
نُوّاب	نَايِب	A deputy.
عُظام	عَظِيم	Great.

NINTH CLASS.

Is formed by inserting ا as the penult letter.

Plural.	Singular.	Meaning.
حِبال	حَبل	A rope.
بحار	بَحر	Sea.
سِهام	سَهم	An arrow.
حِياض	حَوض	A reservoir.
جِبال	جَبَل	A hill.

THIRD CLASS.

Is formed by prefixing ا.

Plural.	Singular.	Meaning.
اَقاس	قَاس	An arrow.
اَدلِي	دَلو	A bucket.

N. B. By a rule of Arabic Grammar, the long vowels are governed by the preceding short ones, on which account the و is here charged to ي to agree with the Zere of ل. See Lumsden's Grammar, page 126.

FOURTH CLASS.

Is formed by adding ة, and changing the first vowel.

Plural.	Singular.	Meaning.
وِلْدَة	وَلَد	A son.
غِلمه	غُلام	A slave.

FIFTH CLASS.

Is formed by dropping ا and marking the first letter ُ.

Plural.	Singular.	Meaning.
بُله	اَبلَه	A fool.
بُكم	اَبكَم	Dumb.
عُدل	عَادِل	A just man.
كُبر	كُبرىٰ	Greater.
عظم	عظمىٰ	Greater.
كُتب	كِتَاب	A book.

SIXTH CLASS.

Is formed by dropping ت.

Plural.	Singular.	Meaning.
دُوَل	دَولَت	Wealth.

Signification.	Example.	Measure.
Active Participle.		
Inverting	مُنقلب	
Breaking	مُنكسِر	مُنفَعِل
Destroying	مُنهدِم	

This Conjugation has no Passive Participle.

N. B. The other four Conjugations being seldom used in Persian, are omitted.

Signification.	Example.	Measure.
Passive Participle.		
Desired	مُستدعَا	
Explained	مُستفسَر	مُستَفعَل
Cured	مُستعلَج	

EIGHTH CONJUGATION.

Increased by ا ن and ا

Inverted	انقلاب	
Broken	انکسار	اِنفِعَال
Desolate	انهدام	

ARABIC PLURALS.

There is a great variety of Arabic Plurals, but the forms introduced into Persian are generally restricted to eighteen, two of which are termed regular, the others irregular.

IRREGULAR PLURALS.

FIRST CLASS

Is formed by the addition of two ا.

Plural.	Singular.	Meaning.
أَنواع	نَوع	Mode.
اَفواج	فَوج	Army.
الطاف	لُطف	Kindness.

SECOND CLASS.

Is formed by adding ة and transposing ا.

اَطعمة	طَعَام	Food.
اشربة	شَراب	Drink.

FIRST CLASS.

The regular Masculine Plural is formed by adding ون to the singular as

Plural.	Singular.	Meaning.
نبيون	نَبي	A prophet.
ناصِرون	ناصِر	An assistant.

SECOND CLASS.

The regular Feminine Plural is formed by adding ات to the singular, or changing ة into ات as

نَبيّات	نَبيّة	Prophetess.
ناصرات	نَاصرة	Assistant.

SIXTH CONJUGATION.

Increased by ا ت* and ا

Signification.	Example.	Measure.
Confidence	اعتماد	
Opening	اِفتتاح	اِفْتِعَال
Perturbation	اضطراب*	

Active Participle.

Signification.	Example.	Measure.
Confiding on	معتمِد	
Opening	مُفتتِح	مُفْتَعِل
Disturbing	مُضطرِب	

Passive Participle.

Signification.	Example.	Measure.
Confided in	معتمَد	
Opened	مُفتتَح	مُفْتَعَل
Perturbed	مُضطرَب	

* N. B. ت followed by ض or ص ظ ط is changed to ط.

SEVENTH CONJUGATION.

Increased by است and ا.

Signification.	Example.	Measure.
To petition	اِستدعاء	
To require explanation	اِستفسار	اِسْتِفْعَال
To require a remedy	اِستعلاج	

Active Participle.

Signification.	Example.	Measure.
Petitioning	مُستدعا	
Requiring explanation	مُستفسِر	مُسْتَفْعِل
Requiring a remedy	مُستعلِج	

Passive Participle.

Signification.	Example.	Measure.
Approached	مُتقارَب	
Opposed	مُتخالَف	مُتَفَاعَل
Met	مُتلاقي	

FIFTH CONJUGATION.

FIRST DIVISION, called the Musder Meemy.

Increased by م ا and ت.

Signification.	Example.	Measure.
Mutual slaughter	مُقاتلة	
Mutual opposition	مُخالفة	مُفَاعَلَة
Conjunction	مُواصلة	

SECOND DIVISION.

Increased by ا

Signification.	Example.	Measure.
Mutual slaughter	قِتَال	
Mutual opposition	خِلَاف	فِعَال
Conjunction	وِصَال	

Active Participle.

Signification.	Example.	Measure.
Slaying each other	مُقاتِل	
Opposing each other	مُخالِف	مُفَاعِل
Joining each other	مُواصِل	

Passive Participle.

Signification.	Example.	Measure.
Slain by each other	مُقاتَل	
Opposed by each other	مُخالَف	مُفَاعَل
Joined by each other	مُواصَل	

Signification.	Example	Measure.
TENTH CLASS.		
Diminutive Noun.		
اِسم مُصغر		
A little slave	عبيد	فعيل
A little man	رحيل	
ELEVENTH CLASS.		
Comparative degree.		
اِسم تَفضيل		
Masculine.		
Greater	اَكبر	اَفعل
More	اَكثر	
Higher	اَعلي	
Feminine.		
Greater	كُبرىٰ	فُعلي
Higher	عُليا	
Lower	دُنيا	
Better	اُولي	

Signification.	Example.	Measure.
SEVENTH CLASS.		
Noun of time and place.		
اِسم ظَرف		
A ferry	مَعبر	مَفْعَل
A kitchen	مَطبخ	
The east	مَشرِق	مَفْعِل
An inn	مَنزِل	
EIGHTH CLASS.		
Noun of instrument.		
اِسم آله		
Bellows	مِنفَخ	مِفعَال
A key	مِفتاح	
NINTH CLASS.		
Relative Noun.		
اِسم منسوب		
A green grocer	بَقّال	فعّل
A merchant	تَجّار	
A druggist	عِطّار	

INCREASED INFINITIVES.

From the Triliteral Infinitives are derived twelve conjugations of Increased Infinitives, called مَصادرِ ثلاثي مَزيد

Signification.	Example	Measure.
Active Participle.		
Expeller	مُخرِج	مُفعِل
Purifier	مُخلِص	
Fixing	مُقرِر	

Signification.	Example	Measure.
FIRST CONJUGATION.		
Increased by two Alifs اا.		
Expulsion	اِخراج	اِفعَال
Purifying	اِخلاص	
Confirming	اِقرار	

Signification.	Example.	Measure.
Desolate	خَراب	فَعَال
Unlawful	حَرام	
Liberal	جَواد	
A coward	جَبان	
Grateful	شَكور	فَعُول
Forgiving	غَفور	
Jealous	غَيور	
A Prince	سُلطان	فُعْلَان
Astonishment	حَيران	فَعْلَان
Drunkenness	سَكران	
A poor man	مِسكين	مِفعيل

SIXTH CLASS.

Noun of excess.

اِسم مُبَالَغه

Signification.	Example.	Measure.
Very wise	عَلّام	فعّال
Very generous	وَهاب	
Very sincere	صِدّيق	فِعّيل
Very knowing	عِرّيف	
Very bountiful	مِنْعام	مِفْعَال
A great opposer	مِخلاف	

FOURTH CLASS.

Adjectives.

صِفَت

Signification.	Example.	Measure.
Difficult	صَعْب	فَعْل
Easy	سَهل	
Pure	صِرف	فِعْل
Friendly	حِبّ	
Beautiful	حَسَن	فَعَل
Successor	خَلَف	
Bold	بَطَل	
Intelligent	فَطِن	فَعِل
Impure	نَجِس	

FIFTH CLASS.

Adjective used as a Participle.

صِفَتِ مَشبهَه

Signification.	Example.	Measure.
Piebald	اَبْلَق	اَفْعَل
Dumb	اَبكَم	
Blind	اَعمي	
White	اَبيض	
Beautiful	حَسين	فَعِيل
Generous	كَريم	
A guide	دَليل	
A physician	طَبِيب	

Signification.	Example.	Measure.
noun participle or adjective by adding يّ with Tushdeed and ت, viz.		
Manliness	رُجوليّت	رَجُل
Humanity	اِنسانيّت	اِنسان
Childhood	طُفوليّت	طِفل

No. 19.

ARTIFICIAL INFINITIVES.

مَصَادر جَعلي

This class nearly resembles No. 11. with this exception, that it is formed from a

---

SECOND DIVISION.

From the Triliteral Infinitives are derived a number of nouns denominated

اِسم مَشتَق

Signification.	Example.	Measure.
Written	مَكتُوب	مَفعُول
Known	معلوم	
Beloved	محبوب	

N. B. The feminine participles are formed by adding ة to the masculine.

THIRD CLASS.

Irregular Past Participle.

Signification.	Example.	Measure.
Slain	قَتيل	فَعِيل
Beloved	حَبيب	
Wounded	جَرِيح	
Sent	رسُول	فَعُول
Accepted	قبول	

FIRST CLASS.

Active Participle.

اِسم فَاعِل

This consists of four letters, the second of which is ا and the third letter with the vowel Zere.

Signification.	Example.	Measure.
Powerful	قادِر	فَاعِل
A slayer	قَاتِل	
Prevailing	غَالِب	

SECOND CLASS.

Past Participle.

اِسم مَفعُول

This consists of five letters, the first of which is م with the vowel Zubber, and its fourth letter و

Signification.	Example.	Measure.
Gaming	مَيسِر	مَفعِل
Promising	مَوعِد	

N. B. This مَ may be prefixed to a great number of the triliteral infinitives.

No. 16. مفعلت

Signification.	Example.	Measure.
Mercy	مَرحَمت	مَفْعَلَت
Reproach	مَلامَت	
Knowledge	مَعْرِفت	مَفعِلت
Station	مَنزِلت	
Dominion	مَمْلُكَت	مَفْعُلَت
Power	مَقْدُرت	

This م and ت are added to a number of the triliteral infinitives.

No. 17. مفعول

Signification.	Example.	Measure.
Distraction	مَفتُون	مَفعُول
Power	مَقدُور	

No. 18. مفعال

Signification.	Example.	Measure.
Proportion	مِقْدَار	مِفْعَال
Comparison	مِقيَاس	

N. B. The foregoing are called *Triliterals*, because the third person of the preterite tense consists only of three letters corresponding with فـعـل

Signification.	Example.	Measure.
Ingratitude	كُفران	فُعْلَان
Forgiveness	غُفران	
Revolution	دَوَرَان	فَعَلَان
Flight or Flying	طَيَرَان	

No. 11. فعاليت

Signification.	Example.	Measure.
Ease	رَفاهيت	فَعَالِيت
Aversion	كَراهيت	

No. 12. فعلي

Signification.	Example.	Measure.
Decree	فَتوِي	فَعْلَي
Demand	دَعوِي	
Reflexion	فِكرِي	فِعْلَي
Relation	ذِكرِي	
Proximity	قُربِي	فُعْلَي
Good news	بُشرِي	

No. 13. فعلاء

Signification.	Example.	Measure.
Calamity	بَاسَاء	فَعْلَاء
Enmity	بَغضاء	

No. 14. فعلولت

Signification.	Example.	Measure.
Passing the night	بَيتُوتَت	فَعْلُولَت
Separation	بَينُونَت	

No. 15. مفعل

Signification.	Example.	Measure.
Search	مَطلَب	مَفْعَل
Speech	مَقال	

No. 3. فعال

Signification	Example	Measure
Perfection	كَمَال	فَعَال
Rest	قَرار	
Reckoning	حِسَاب	فِعَال
Flight	فِرار	
Question	سُوال	فُعَال
Prayer	دُعَاء	

No. 4. فعالت

Signification	Example	Measure
Guidance	دَلالت	فَعَالَت
Eloquence	بَلاغت	
Worship	عِبَادت	فِعَالَت
Commence	تِجارت	
Glad tidings	بُشَارت	فُعَالَت
Exaltation	رُفاعت	

No. 5. فعول

Signification	Example	Measure
Consent	قَبُول	فَعُول
Ablution	وَضوء	
Appearance	ظُهور	فُعُول
Entrance	دُخول	

No. 6. فعولت

Signification	Example	Measure
Residence	سُكُونت	فُعُولَت
Enmity	خُصومت	
Necessity	ضَرُورَت	فَعُولَت
Subsistance	مَسوءنت	

No. 7. فعيل

Signification	Example	Measure
Marching	رَحِيل	فَعِيل
Guidance	دَلِيل	

No. 8. فعيلت

Signification	Example	Measure
Excellence	فَضِيلت	فَعِيلَت
Advice	نَصِيحت	

No. 9. فاعله و فاعلت

Signification	Example	Measure
Distance	فَاصِلَه	فَاعِلَه
Gain	فَايِدَه	
Kindness	عَاطِفت	فَاعِلَت
Safety	عَافِيت	

No. 10. فعلان

Signification	Example	Measure
Disappointment	حِرمَان	فِعْلَان
Astonishment	حِيران	

ARABIC TABLES.

Examples of the Arabic Words introduced into the Persian Language.

FIRST DIVISION.

Triliteral Infinitives.

مَصَادر ثُلاثي مَجرد

No. 1. فعل

Signification.	Example.	Measure.
Entrance	دَخْل	فَعْل
Praise	حَمْد	
Knowledge	عِلْم	فِعْل
Remembrance	ذِكر	
Beauty	حُسْن	فُعْل
Gratitude	شُكْر	
Search	طَلَب	فَعَل
Business	عَمَل	
Greatness	عِظَم	فِعَل
Acquiescence	رِضَا	
Purity	قُدُس	فُعُل
Tenderness	رُحُم	
Guidance	هُدَا	فُعَل
Seeing	لُقِي	

No. 2. فعلت

Signification.	Example.	Measure.
Regret	حَسْرَت	فَعْلَت
Mercy	رَحْمَت	
Knowledge	حِكْمَت	فِعْلَت
Service	خِدْمَت	
Power	قُدْرَت	فُعْلَت
Affliction	كُلْفَت	
Kindness	شَفَقَت	فَعَلَت
Greatness	عَظَمَت	
Falsehood	كَذِبَت	فَعِلَت
Theft	سَرِقَت	

N. B. All infinitives which do not originally possess a final ت, may have it added, and will then form a more definite noun. See Bailie, Table 51.

ARABIC TABLES.

The student must be aware that the *modern* Persian language abounds with Arabic words, these, however, generally speaking, are confined to nouns, or infinitives of verbs, and are so numerous that they are said to equal those of the original Persian, a knowledge of them is therefore requisite to understand, not only their classical works, but the most familiar epistolary correspondence.

The Arabic alphabet consists of twenty-eight letters, ten of which, viz. ا ت س ل م ن و ه ي are denominated serviles, the others radicals.

Every Arabic word introduced into the Persian language may be traced to a root of three letters, which is represented by ف ع ل—by means of which, and the insertion of one or more of the servile letters, and short vowels, the measure of every word may be discovered, and traced to its root, a knowledge that must be acquired before a person can make use of their most esteemed Dictionaries ; but as the servile letters are also frequently radicals, it requires practice to be certain on this subject.

After having subtracted the servile letters, if less than three letters remain, then one of the serviles must be a radical ; the subject is however difficult. The following tables are intended to smooth the road, and every other information may be obtained from Doctor Lumsden's excellent Persian and Arabic Grammars, Richardson's and Baron De Sacy's Arabic Grammars, and Professor Bailie's Arabic Tables.

The following Example of a Persian Verb, shewing the Mode of forming all the Tenses, from the second Person of the Imperative, and the third Person Preterite or Infinitive, will be found useful.

* *Imperative*, Jŭh - - Leap - - - - - - - - - - - جه

* Aorist, by adding the personal letter د - - - - - جهد

Present, by prefixing - - - مي to Aorist - - - مي جهد

Prohibitive, by - - - - - م to Imperative - - مجه

Imperative of duration, by - - مي to do. - - - - - مي جه

Active participle, by adding - ندہ to do. - - - - - جهندہ

Present do. - by do. - - ان to do. - - - - جهان

 Causal verb, - by do. - - انيدن to do. - - - جهانيدن

N. B. As there are above thirty modes of forming the imperative, it is difficult to reduce it to rule, and must be acquired by practice. See Lumsden's Grammar, page 51.

** The letter ب is frequently prefixed to these tenses; it is also often prefixed to the preterite.—مي prefixed to any tense, gives it a continuative sense.

Infinitive, Jŭstŭn, - To Leap - - - - - - - - - - جستن

Preterite, by dropping - - - ن - - - - - - - جست

Preterimperfect, by prefixing مي to pret. - - - مي جست

Conditional, by adding - - ي to do. - - - - - جستي

The Potential, by prefixing the
Aorist and Preterite tenses of
the verb - - - - - توانستن as توانم جست توانستم جست

Future, by prefixing - - خواهد to do. - - - خواهد جست

Passive participle, by adding ہ to do. - - - - - جستہ

Preterperfect, - by do.* است to part. - - - جستہ است

Peterpluperfect, - by do. بود to do - - - جستہ بود

Preterite subjunctive,* by do. باشد to do. - - - جستہ باشد

2d imperative of duration, by باش to do. - - - جستہ باش

The passive voice is formed
by the passive participle
and the verb - - - شدن - - - - جستہ شدن

N. B. The examples are given in the third person, being the mode prescribed by Orientalists.

* Called in Sir W. Jones's Grammar the Compound Future.

حکمت

خردمند روشن راي‌را ازین حکایت فائده آنست که فرصت صلح با دشمن بوقت حاجت فوت نکند و پس از حصول غرض از مراعات جانب احتیاط غافل نباشد سبحان الله موش با عجز و ضعف خود چون انواع آفات بدو محیط کشت و دشمنان غالب و خصمان قوي گرد او در آمدند بدقائق حیل تمسک جسته یکي از ایشان رادر دام موافقت کشید و بوسیلهٔ محبت وي از خرابي سیل محنت ایمن شد و بوقت مجال از عهدهٔ عهد بیرون آمده آداب حزم و دور اندیشي بجا آورد اگر اصحاب خرد وکیاست و ارباب فطنت و فراست این تجارب‌را نمودار عزائم خویش گردانند و در تقدیم مهمات این اشارات‌را مقتداي راه خود سازند هر آئیه فواتح وخواتم کار ایشان بمزیت دوستکامي مقترن و متصل باشد و سعادت عاجل و کرامت آجل بروزگار فرخنده آثار ایشان واصل ومتواصل گردد

قطعه

هرانکسي که کند پیروي اهل خرد
بهیچ وجه بلائي بحال او نرسد
به آب تجربه چون گرد فتنه بنشاند
غبار نقص بروي کمال او نرسد
بناي رفعت اگر بر اساس حزم نهاد
خلل برتبهٔ جاه و جلال او نرسد

تمام شد

ع
در جان بازي چه جاي بازي باشد

اين سخن از روي تحقيق ميگويم و بيقين ميدانم كه بسلامت آن نزديك تر است كه ناتواني چون من از صحبت توانائي چون تو احتراز كند و مرد عاجز از مقاومت دشمن قادر بپرهيزد كه اكر بخلاف اين اتفاق افتد زخمي رسدش كه بهيچ مرهم علاج نپذيرد

بيت

هر آن كهتر كه با مهتر ستيزد
چنان افتد كه هرگز بر نخيزد

حالا مصلحت وقت دران مي بينم كه من از تو پرحذر باشم و تو از صياد محترز باشي و پس ازين ميان من و تو صفاي عقيدت معتبر است و بناي مخالصت بر تشاهد روحاني و تعارف جاني بهتر

بيت

چون ميان من و تو قربت جاني باشد
چه تفاوت كند از بعد مكاني باشد

برهمين اختصار بايد نمود كه اجتماع محال است و نقطهٔ اتصال خارج از دايرهٔ قيل و قال گربه اضطراب آغاز كرده و جزعي مشتمل بر آب ديده و فزعي منطوي برسوز سينه ظاهر گردانيده گفت

قطعه

زهم بريدن ياران به تيغ ناكامي
چو هست عادت دوران مرا چه تاوانست
به بين مفارقت جان زتن چگونه بود
بجان دوست كه هجران هزار چندانست

بر اين كلمه يكديگررا وداع كردند و هريك رو بماواي خود نهادند

حكمت

تصور كند از صحبت او تجنب نمايد و آن نه از روي عداوت و انكار باشد يا از راه نفرت و استكبار چنانچه بچگان بهائم براي شير از پي مادران دوند و چون از شير خوردن فارغ شوند بي سابقه وحشتي موانست ايشان‌را دست بدارند و هيچ خردمند آنرا بر عداوت حمل نكند اما چون فائده منقطع گشت ترك مواصلت او نزديك تر نمايد

نظم

هركه از و فائدهٔ مي رسد
ديدن او راحت جان و دل است
و انكه ازو فائده نتوان گرفت
صحبت اورا ضرري عاجل است

و ديگر آنكه اصل خلقت من و تو بر معادات سرشته شده است و آوازهٔ دشمني ما باستماع رسيده و در طبائع قرار يافته و بر دوستي كه بضرورت بجهت روا شدن حاجتي حادث گشته باشد چندان تكيه نتوان كرد و آن را زياوت وزني نتوان نهاد كه چون غرض از ميان برخيزد هر آئينه بقرار اصل باز رود چنانكه آب مادامي كه برسر آتش داري گرم باشد و چون از آتش بازگيري همان سرد گردد كه بوده و همه كس دانند كه هيچ دشمن موش را زيان كارتر از گربه نيست و من ترا بخود هيچ اشتياقي نمي شناسم بجز آنكه ميخواهي كه از خون من بناشتا شربتي ترتيب كني و گوشت من بجاي نهاري بكار بري وبهيچ تاويل نشايد كه من بتو فريفته شوم و بدوستي تو مستظهر و مستوثق گردم

ع

گربه را با موش كي بوداست مهر مادري

گربه گفت اين سخنان از روي جهد ميگوئي يا في نفس الامر هزل و مطايبه ميكني موش جواب داد

شد و دران محل انبساط و ممازجت از عيوب محسوب نمي افتد اما چون دشمني ذاتي باشد اگرچه بظاهر بناي دوستي را ارتفاع دهند بران اعتماد نتوان كرد و از نگاهداشت ومراقبت احوال دقيقهٔ فرو نتوان گذاشت كه مضرت آن بسيار و عاقبت آن وخيم است پس همان به كه چون نسبت جنسيت درميان نيست تو دل از صحبت من برداري كه من خود بجان ازآشنائي توگريزانم* و مرا خود داعيهٔ آن نيست كه باجنس خود درآميزم تا به ناجنس چه رسد

نظم

تو عزلت جوي دور از انجمن باش
رفيق خويشتن هم خويشتن باش
زعزلت شاه مرغان گشت سيمرغ
يكي مرغيست و خوانندش بسي مرغ

گربه گفت چون داعيهٔ صحبت نداشتي در بدايت حال آن همه تملق چرا كردي و بتودد و تخلق مرا صيد خود گردانيدي و چون پاي بند دام دوستي شدم رشتهٔ مواصلت قطع ميكني وطرح مهاجرت مي افكني

رباعي

ساقي بوفا سر سبو بكشادى
چون مست شدم جام زكف بنهادي
چون دردي هجر خواستي داد آخر
اول مي صافيم چرا ميدادي

موش جواب داد كه در ان محل مرا بتو احتياج بود و عاقل اگر در رنجي افتد كه خلاص ازان باهتمام دشمن اميد توان داشت هرآئينه گرد تلطف برآيد و در اظهار آثار مودت كوشد و پس ازان اگر ضرري تصور

* حكايت موش و غوك ارادةً گذاشته شد

ع
گر همدمم آرزو کند همدم خويش
گربه گفت مکن و ديدار از من دريغ مدار وحق دوستي وحرمت آشنائي ضائع مگردان که هر که بجهد بسيار دوستي بدست آرد و بيموجبي باساني از دايرهٔ محبت بيرون گذارد از نتايج ياري محروم ماند و ديگر دوستان از وي نااميد شده ترک مودت گيرند

بيت
بد کسي دان که دوست کم دارد
بدتر آن کو گرفت و بگذارد

وتر ابر من منت جاني ثابت است و از برکت تو مرا نعمت زندگاني حاصل و عهد محبتي که در ميان آورده‌ام از تعرض انفصال مصئون خواهد بود و ميثاق مودتي که بسته‌ام از مضرت نقض محروس خواهد ماند

بيت
توان شنيد نسيم وفا و عهد قديم
زهر گلي که دمد تاقيامت از گل ما

و مادام که عمر من باقي است حقوق ترا فراموش نخواهم کرد و درباب مکافات عمل تو باحسان و اکرام جهدي که امکان دارد مبذول خواهم داشت

بيت
شکر کرمت که همچو گل تو بر تو است
سوسن نه ام که بصد زبان خواهم گفت

هرچند گربه ازين باب سخن ها درميان آورد و سوگند هاي عظيم يادکرد و خواست تا حجاب مجانبت از ميان بردارد و راه مواصلت گشاده گرداند البته مفيد نيفتاد وموش جواب داد که هرگاه عداوت عارضي باشد بمجرد آميختگي وتلطفي که ازجانبين پديد آيد مرتفع ميتواند شد

برداشت ونا امید بازگشت زماني برآمد موش سر از سوراخ ببرون کرده گربه‌را از دور بدید ترسید که نزدیک او رود گربه آواز داد

ع

نادیده مکن چودیده باشي مارا

احتراز چرامي نمائي واجتناب از چه روا میداري ومگر ندانستهٔ که دوستي عزیز بدست آوردهٔ و براي اولاد واحفاد و اصحاب و احباب خود ذخیرهٔ نفیس حاصل کردهٔ پیشتر آئي تامکافات نیکوئي ترا بمروت خویش بجاي آرم و مجازات مردي و مردانگي خودرا بخوبتروجهي مشاهده کني و من نمیدانم عذر الطاف توبکدام زبان خواهم وشکر اشفاق واعطاف ترا بکدام بیان اداکنم بیت

هم تازه رویم هم خجل هم شادمان هم تنگدل
کز عهده بیرون آمدن نتوانم این انعام‌را

موش همچنان برحواشي بساط تحاشي میگردید و از ساحت مصاحبت پهلو تهي کرده روي بجانب وحدت و وحشت مي نهاد و رقم این مثل بردفتر خیال میکشید که هذا زمان العقوق لا اوان الحقوق وبه آواز حزین میگفت چه زیبا گفته اند

قطعه

روزگاریست که از غایت بیداد درو
نیست ممکن که کسي‌را سروسامان باشد
چشم نیکي ز که داریم بعهدي که درو
که کسي بد نکند غائت احسان باشد

مرا بر خاطر آن میگذارد که زمان خلوت است و روزگار فراغت ومن بعد ازین سر صحبت کسي ندارم و رسم مخالطت با ابناي جنس زمان فرو میگذارم

ع

تجربه وکیاست بدست من بازدادي اکنون میخواهم که اعلام فرمائي از ان صورت که هم بند من گشاده شود و هم تو بسلامت ماني وتقریر نمائي که آن بر چه وجه تواند بود موش بخندید و گفت

ع

هرکجا دردیست درمانش مقرر کرده‌اند

خیال من آنست که بندهاي ترابُبرم ویک عقده که اصل الباب است از براي کرو جان خود نگاهدارم وفرصتي طلبم که ترا کاري از قصد من فریضه‌تر پیش آید و بمن نتواني پرداخت وفراغت آن نباشد که رنجي بمن رساني پس آن عقده‌را نیز ببرم تاترا ازبند و مرا نیزاز گزند خلاصي روي نموده باشد گربه دانست که موش درکار خود کامل است و بفسون و فریب از راه نخواهد رفت ناکام بدان اند یشه راضي شد و موش عقد هاي برید ویکي که عمده بود بر قرار بگذاشت و آن شب را بافسانه بپایان رسانیدند چندانکه عنقاي سحر در افق مشرق بپرواز آمد و بال نورگستر خویش بر اطراف عالم بگسترد

بیت

فلک تیغ مهر ازمیان برکشید
شب تیره دامن از دور کشید

صیاد ازدور پدید آمد موش گفت وقت آنست که از عهدهٔ عهد بیرون آیم وانچه ضامن شده بودم بتمامي ادا کنم و گربه را چون دیده بر صیاد افتاد هلاک خودرا یقین کرده انتظار قتل میکشید که موش عقدهٔ باقي‌را ببرید گربه‌را از هول جان یاد موش نیامد وپاي کشان بر سر درخت رفت و موش از جنان ورطه خلاص یافته در سوراخ خزید صیاد رشتهاي دام‌کسسته و کرهها بریده دید حیرت برو مستولي شده بقیه‌را برداشت

بيت

گه دوستي كنند چون شير و شكر
گه دشمني سخت‌تر از تير و تبر

ومرد زيرك هميشه بعضي از حاجات چنين‌كس‌را در توقف دارد و بيكبارگي زمام اختيار خود بكف اقتدار او نگذارد بلكه درساختن مهماتش بعذرهاي لطيف تمسك ميجويد و بتدريج از پي رفته آنرا سرانجام مي‌دهد وخودرا نيزنگاه ميدارد كه صيانت بهمه حال لازم است و چون برين منوال مسلوك نمايد هم بمنقبت مروت مذكور گردد وهم به مزيت راي و رويت مشهورشود و من باتو برين نهج كه گفته شد عمل مينمايم ورهائي ترا كه متكفل شده‌ام بهيچ وجه دست باز نخواهم داشت اما در نگاه‌داشت نفس و محافظت ذات خود نيز مبالغه تمام خواهم نمود چه مخالفت من از تو زيادت است ازان طايفه كه باهتمام تو از قصد ايشان ايمن گشتم وقبول صلح با تو براي رد ودفع ايشان فرض شناختم وملايمتي كه از طرف تو نيز مشاهده رفت از براي مصلحت وقت و دفع مضرت بود اكنون بر من فريضه است كه نظر در عاقبت كاركنم وبيكباركي جانب حزم و پيش انديشي‌را فرونگذارم كه گفته اند

نظم

در استحكام كار خويش ميكوش
مكن قانون حكمت‌را فراموش
كسي كو كار بر بنياد سازد
بنائي عقل‌را آباد سازد

گربه گفت‌اي موش تو بغايت زيرك و دانا بوده و من پايهٔ ترا در خردمندي تا اين غايت نميدانستم ومقدار دانش و هنر تو بدين درجه نمي شناختم و مرا ازين سخنان بهره مند گردانيدي ومفاتيح ابواب

تجربه

و من اميدوارم که تو بحق وفاداري مقدمات آزار فروگذاري و عهدي که بستهٔ در شکست آن نکوشي موش گفت

بيت

هرکس که در وفاي تو سوگند بشکند
جان و دلش بزخم حوادث فگار باد

اما انچه از حلجان خاطر با تو گفتم مرا در مقام تاني وتامل دارد و اگرنه حاشا که من بعهد وفا نکنم و ترا ازين بند رهائي ندهم گربه گفت مضمون خاطر خود با من بازگوي تا من نيز بنظر تدبير دران نگرم و پايهٔ خرد و اندازهٔ دانش تو معلوم کنم موش گفت انديشهٔ من آنست که دوستان دو نوع باشند اول آنکه بصدق کامل و رغبت تمام وميل خاطر بي شايبهٔ غرض و طمع و بي منقصت ريا وسمعه بجانب موالات و مودت گرايند دوم آنکه ازروي اضطرار يا بطريق مطامع و اغراض طرح صحبت افگنند و طائفهٔ اول که بصفاي عقيدت وخلوص نيت افتتاح ابواب محبت کرده باشند در همه حال اعتمادرا شايند وبهمه وقت از ايشان ايمن توان زيست و هر انبساطي که نمايند از روش دانش منحرف نباشند

مثنوي

دوست بود مرهم راحت رسان
ورنه رها کن سخن ناکسان
زهرترا دوست چه داند شکر
عيب ترا دوست چه داند هنر

اما آنها که بضرورت دوستي را سپر دفع ضرر ساخته باشند يا وسيلهٔ جذب و جرّ منفعت گردانيده حالات ايشان بريک قرار نخواهد بود گاه در مرتبهٔ مباسطت بساط نشاط بگسترند وگاه در مهلکهٔ محالفت بنظر نا التفاتي در جانب يار نگرند

بيت

پيمان شكني بر تو خوانده خلاف عهد و ميثاق از جملهٔ محالات شمار و سوابق وحشتي كه ميان ما بوده فروگذار كه قانون مخالصت جديد آئين مخاصمت قديم‌را برداشته است وبتو توقع وفاداري و طمع حق گزاري موكد كشته گرد منقضت حيله و مكر مگرد و جمال مناقب و آئينهٔ محاسن خودرا بزنگار فريب و غدر ناقص و معيوب مگردان

بيت

صاف دار آئنهٔ دل كه صفا ازهمه به
مشكن عهد كه آئين وفا از همه به

مرد خوب سيرت نيكو سريرت بيك كرشمهٔ تلطف كه از كسي بيند قدم در ميدان اخلاص نهاده بناي دوستي و اختصاص را به اوج سپهر رساند و نهال مردمي را برشحات مصادقت تازه وسيراب دارد و اگر در ضميرش دغدغه و وحشتي سربرزند و خدشهٔ شبهتي درخاطرش پديد آيد في الحال محو كرده ديگر بارهٔ انديشهٔ آن‌را پيرامون عرصهٔ خيال نگذارد علي الخصوص كه وثيقتي در ميان آمده باشد و بسوگندان مغلظ تاكيد يافته وببايد شناخت كه عاقبت بيوفايان مذموم باشد وعقوبت ارباب غدر زود نازل گردد و سوگند دروغ بنياد عمررا ويران كند و خلاف وعده اساس زندگاني را به اندك وقتي براندازد

مثنوي

چون درخت است آدمي وبيخ عهد
بيخ‌را تيمار مي بايد بجهد
عهد فاسد بيخ بوسيده بود
وزشمار لطف ببريده بود
نقض ميثاق وعهود از احمقي است
حفظ سوگند و وفا كار تقي است

وممن

افسوس كه بر دفتر عمرم ايام
آنرا روزي نويسد اين را روزى

بعد از گريهٔ بسيار و نالهٔ بيشمار پي محبوب ديد كه بجانب بيشه ميرود بي محابا بر پي روان شده در محلي رسيد كه شير شكم اورا دريده بود و بعضي از احشا خورده رفته پير از مشاهدهٔ آن حال سراسيمه گشت ودانست كه شومي بيوفائي دروي رسيده بجزاي غدر وعقوبت بد عهدي گرفتار شده زماني درو نگريست و بر محبت وي وغربت خود بگريست

بيت

زلب نالہ اش بر ثريا رسيد
ز مژگان سرشكش بدريا رسيد

وفائدهٔ اين مثل آنست كه هر كه سر رشتهٔ وفا از دست بگذارد بند عقوبت برپاي دل نهاده باشد وطوق بلا در گردن جان افگنده

بيت

بيوفائي هركجا رخت افگند
عاقبت آن جاي را ويران كند

موش گفت كه من دانسته‌ام كه نفاق و حيلت با اخلاق كريمان وعادت بزرگان نسبتي ندارد و منافع مودت وفوائد محبت توهمين زمان بمن رسيده و طمع دشمنان به يمن دوستي تواز من منقطع گشته بمروت آن لائق تر است كه مكافات آن واجب شمرم و بند هاي تو بگشايم اما مرا فكري دست داده است وانديشه روي نموده تا غبار آن دغدغه از پيش ديدهٔ تدبير من مرتفع نشود ممكن نيست كه تمام عقد هاي توگشاده تواند شد گربه گفت چنان مينمايد كه از جانب من خدشهٔ داري وحال آنست كه من با تو پيمان موافقت بسته‌ام ودفتر مدت

پيمان

جوان چون صداي غريدن شير شنيد وبه بيشه كشيدن دلبر معاينه ديد في الحال خودرا به پشت تكاور فكنده راه بيابان پيش گرفت

ع

بلارا ديد روي از يار برتافت

ملك زاده ازهول جان مركب مي تاخت وازقفا نمي نگريست ومحبوب بچنگل شيرگرفتاركشته تخمي كه در مزرعهٔ بيو فائي كشتهٔ بود مي درود

ع

هركسي آن درود عاقبت كار كه كشت

درين وقت پير دهقان كه از پئ ايشان افتان وخيزان مي آمد بلب چشمه رسيده از ايشان اثري نديد فرياد بركشيد و ميگفت

بيت

دردا كه رفت يار و دلمرا دوا نكرد
صد وعده پيش داد ويكي را وفا نكرد

پس از زمان وصال برانديشه وحالت اتصال را بر خاطر گذرانيده زار مي ناليد و قطرات حسرت بر رخساره مي باريد

بيت

حبذا روزي كه مارا در سرا بستان وصل
چون گل وبلبل مجال خنده وگفتار بود

دريغ كه لمعات انوار مواصلت بظلمات آثار مفارقت مبدل شد و بهار خوشدلي وراحت بهجوم سموم خزان بينوائئ و محنت نابود گشت

رباعي

ديروز چنان وصال جان افروزي
امروز چنين فراق عالم سوزي

افسوس

ساعتي اینجا بیارامیم و بعد از آسودگي باري دیگر براه درآئیم پس از مرکب پیاده‌شده پناه بسایهٔ درخت آوردند و زماني برلب آب نشسته از هرباب ماجرائي درپیوستند جوان بتماشاي روي رنگین وزلف مشکین آن دلربا دیده گشاده وحلقهٔ طرهٔ غالیه‌را برحوالي رخسار گلرنگ یار چون جعد بنفشه برصفحهٔ یاسمن معاینه دیده میگفت

بیت

زلف مشکین حلقه‌ات برروي گلگون بسته‌اند
مي ندانم روز و شب بریکدگر چون بسته‌اند

و آن نگار عشوه‌گر برقامت دلفریب آن پسر که درگلستان حسن نهالي بود از شاخ طوبي تازه‌تر نظر افگنده سرفرازي آن سرو ناز و دلنوازي آن شاخ طناز مشاهده‌کرده این بیت ادا میکرد

بیت

نخل بالاي ترا یارب چه موزون بسته‌اند
صد هزاران نازگي بریکدگر چون بسته‌اند

در اثناي مقالات جوان‌را یاد آمد که لجام اسپ نگشاده بود برخاست تا اورا سردهد زن نیزبراي چیدن گلي که برطرف دیگر چشمه مي رست رفته هنوز بکنار بیشه نا رسیده شیري شرزه که اسد در مرغزار آسمان ازهیبت او گام نتوانستي نهاد و ثور درکنام سپهر از نهیب پنجهٔ او دم نیارستي زد

نظم

همي آمد خروشان وستیزان
هزبر چرخ از سهمش گریزان
به‌نیش ناخنان زهرآب داده
به تیغ ناب خون ناب داده

چشم شیر بروي افتادن همان بود و اورا ربودن و به بیشه درون بردن همان جوان

ع

مکن که زود پشیمان شوي وسود ندارد

زن بقول وي التفات نانموده جوانرا گفت زود باش تا ازجفاي باديهٔ فراق خلاص يافته خودرا بسر منزل وصال رسانيم ملک زاده مرکب تيز رفتار هامون نورد دريا گذاررا که شمال تند رو از همراهي او بازمي ماند و وهم تيزگرد تيزگامي اورا درنمي يافت

نظم

چو اشک عاشقان گلگون و خوش رو
جهان پيماتر ازشبديز خسرو
بيک جستن توانستي که چون برق
بجستي از حدود غرب تاشرق

دران صحرا تاختن گرفت و بيک چشم زدن ازديدهٔ دهقان غايب شدند پير بيچاره با وجود مذلت غربت ومحنت مفارقت برعقب روان شد

ع

دردمندان راه مي پرسند واز پي ميروند

وباخود انديشه ميکرد که عهد زنان‌را وفاي و وفاي ايشان‌را بقائي نباشد ع دع ذکرهن فمالهن وفاء ومن برسخن وي اعتماد کرده ترک وطن مالوف ومسکن معهود خودکردم وحالا نه روي بازگشتن دارم و نه راه ازپئ رفتن تاعاقبت کارمن بچه انجامد وخاتمت حال بکجا کشد

بيت

ميروم گرد جهان ازپئ دل بي سر و پا
چکنم کار مرا پا و سری پيدانيست

اما چون مقدارسه فرسخ راه رفته‌شد به چشمهٔ آب وسايهٔ درختي رسيدند محبوبه گوفته شده وجوانرا نيز اثرملال پديد آمده گفتند ساعتي

تو دل خوش باش تا من جان فروشم
تو ساقي باش تا من بادهٔ نوشم

زن نويد وصال شنيده از عهدي كه همين زمان بسته بود فراموش كرد و پيمانهٔ پيمان را بسنگ بيوفائي و بد عهدي بشكست و چون پسر اورا مائل خود ديد گفت اي جان جهان فرصت غنيمت است برخيز و نزديك من آي تا ترا سوار سازم وتا بيدار شدن دهقان راه مسافتي دور قطع كنيم زن سر دهقان را از زانو برداشته بروي خاك نهاد چست وچالاك برعقب جوان سوار شده دست اعتماد بركمربند محبت او زد درين حال دهقان بيدار شد جواني ديد سواره ايستاده و زنش دست وصال دركمر مراد او زده دود از نهادش برآمد و گفت

بيت

يار من دل ز دوستان برداشت
مهر ديرينه از ميان برداشت

آخر اي بيوفا اينچه نقش است كه برانگيختهٔ واين نيرنگ چيست كه با بد عهدي برآميختهٔ زن گفت افسانه مخوان و افسون مدم كه از خوبرويان حسن عهد طلبيدن همان مزاج دارد كه سهيل را باثريا جمع كردن و از جفا پيشگان وفا چشم داشتن چنان باشد كه نهال گل درآتش گلخن كاشتن وتومكر نشنيدهٔ كه گفته اند

بيت

گفتم زمهر ورزان رسم وفا بياموز
گفتا زماه رويان اين كار كمتر آيد

پير گفت از مقام انصاف قدم بيرون نهادهٔ ودر جفاكاري بكليد دل آزاري گشادهٔ بترس از انكه بمكافات پيمان شكني گرفتارشوي وشامت نقض عهد در تو رسد

ع

قصد شکار داشت بدام عشق گرفتار شد پرسید که اي رشک پري و اي
قبلۀ بتان آزري چه کسي و اینجا چون افتادي

بیت

اي میوۀ رسیده زبستان کیستي
وي آیت نو آمده درشان کیستي

زن آهي سرد از دل پردرد برکشید و گفت اي دولت بیدار از حال بخت
خفته مي‌پرسي یا از قصۀ دیدۀ بیخواب استفسار مینمائي

بیت

سري دارم که سامان نیست اورا
بدل دردي که درمان نیست اورا

مونس روزگارم این پیر کهن سال است و دل بیقرارم مقارن اندوه و
ملال اساس لباسم اینست که مي بیني و سرانجام کارم همین که مشاهده
میکني عمري بسختي میگذرانم و از زندگاني هیچ لذتي ندارم جوان
گفت اي مراد دل غمزدگان و اي انیس خاطر دل شدگان

ع

حیف باشد چو تو شهباز اسیر قفسي

روا باشد که تو با این روي دلفریب مصاحبت پیري فرتوت اختیار کني
و باچنین سرمایۀ حسن و جمال در فقر و فاقه روزگار گذراني بیا تا من
ترا بسریر عزت نشانده ملکۀ این ولایت سازم و رایت اجلال و اعزاز تو
در ساحت این مملکت بر افرازم

نظم

هر انچه از عمر پیشین رفت گو رو
کنون روز نو است و روزي نو
بیا تا از در دولت در آئیم
چو دولت خوش درآمد خوش برآئیم

زن‌را که ديده بر جمال با کمال آن سوار افتاد سلطان محبت ملک دلش‌را باستيلاي عشق فروگرفت وعقل که کدخداي خانهٔ بدن است رخت رحلت بربست وزبان حال بدين بيت ترنم آغاز کرد که

بيت

سواره آمدي و صيد خود کردي دل و تن هم
عنان صبر بگسستي لجام نفس توسن هم

از انجانب جوان نيز درنگريست محبوبي ديد که مشاطهٔ صنعت يزداني بگلگونهٔ لطافت چهرهٔ دلرباي اورا برآراسته و صيقل قدرت سبحاني بنور حسن آئينهٔ عارض اورا روشني داده روئي که خورشيد رخشان از رشک او تافته شدي و زلفي که مشک ختارا از غيرت آن جکرخون گشتي

نظم

بري چون سيم وقدي چون صنوبر
همه جايش زيکديگر نکوتر
جگر ازهردو چشمش تير حوردة
شکراز هردو لعاش شير خورده
لبش گوئي که حلوائي نبات است
چه حلوائي نبات آب حيات است

گردن جان او نيز اسير زنجير محبت و پاي دلش بستهٔ کمند ارادت شد

بيت

لشکر کشيد عشق و دلم ترک جان گرفت
صبر گريز پاي سر اندر جهان گرفت

و آن جوان پسر يکي از ملوک آن ديار بود بعزم شکار بيرون آمده و از ملازمان دور افتاده چون چشمش بردو آهوي صيد افگن آن شهرآشوب افتاد و ازکمان ابروي او خدنگ دل‌دوز بهدف سينه‌اش رسيد اگرچه قصد

زندگاني سايهٔ كامراني بر سر من افگنده دارد مرغ دل خودرا بستهٔ دام كس نگردانم اگر در سلوك سفر آخرت مرا بر تو پيشي بود خود شرط بپايان رسانيده باشم و اگر چند روزي در اجل مهلت افتد عهد همچنان است و پيمان همان

بيت

دو سه روزي اگر از عمر امان خواهد بود
عهد من با تو همانست و همان خواهد بود

دهقان بدين سخنان خوشوقت گشت و زن برهمين قانون كه ذكر رفت عهد بسته بسوگند موكد ساخت و پير بخاطر جمع سر بزانوي يار دلجوى نهاده در خواب شد مقارن اينحال سواري بدينجا رسيد بر مركبي تازي نژاد نشسته ولباس ملوكانه پوشيده زن نگاه كرد جواني ديد كه اگر مردم ديده درشب تار روي او بديدي گمان بردي كه مگر صبح صادق از تتق افق مشرق طالع گشته است و اگر ديدهٔ مردم در پردهٔ ظلام نظر بر عارض زيباي او افگندي پنداشتي كه آفتاب جهانتاب از وراي حجاب ظاهر و لامع شده رخساري چون گل سيراب و خطي چون سنبل پر پيچ و تاب گوئي نقاش حكمت به پرگار ابداع دائرهٔ از عنبر تر بر صفحهٔ عذارش كشيده يا بتربيت دهقان فطرت سبزهٔ دلگشاي از نواحي چشمهٔ حياتش دميده

نظم

چوگان زمشك بر مه تابان كشيدهٔ
مه را چو گوي در خم چوگان كشيدهٔ
وان خط سبز فام كه خضر است نام او
خوش بر كنار چشمهٔ حيوان كشيدهٔ
آوردهٔ زشعر سيه سايبان حسن
بر روي آفتاب درخشان گشيدهٔ

زن را

سخن در پیوسته دهقان گفت اي يار گرامي محنت غربت اختيار كرده عزم ولايتي داريم كه كس مارا نمي‌شناسد و مارا نيز باكسي آشنائي نيست و يمكن كه مردم آن ولايت مسلط وجباريا محيل ومكار باشند و ايزد سبحانه و تعالي لوح جمال بي‌مثال ترا برقم في احسن تقويم بياراسته مبادا كه بافسون وافسانه يا بتغلب و تسلط قصد تو كنند و تو نيز بغرور جواني و اميد كامراني مائل ايشان گشته سر از صحبت اين پير فقير برتابي وپيرانه سرم بتاب آتش هجران بسوزي و اگر عياذا بالله صورتي بدين منوال وجود گيرد مرا خود امكان زيستن نيست

بيت

زمرگ بيم ندارم ولي ازان ترسم
كه من بميرم وتوجان ديگران باشي

زن جواب داد كه اينچه سخن است كه بر زبان تو ميگذرد وچه انديشه است كه در خاطر تو خطور ميكند

بيت

كنيزي ميكنم تازنده باشم
بميرم هم چنانت بنده باشم

اگر مرا مثل اين خيالات بودي مشقت مسافرت اختيار نكردمي و داغ مهاجرت وطن بردل دردمند ننهادمي و من عهد شب اول كه قدم درحجرهٔ موانست تونهاده‌ام مي‌خواهم كه بروز قيامت رسانم

بيت

بقيامت برم آن عهد كه بستم با تو
تانگوئي كه دران روز وفائيت نبود

واگر ميخواهي بتازگي پيمان بندم و عهد كنم كه تا طاؤس روح در روضهٔ بدن بجلوه باشد طوطي زبان را جز بشكر شكر توشيرين كام نسازم وتاهماي رند

غايت فروماندگي زبان طعن بگشود كه تاكي در گوشهٔ كاشانه بسربردن وعمر عزيزرا در احتياج و ضيق معيشت صرف كردن آخر حركت موجب بركت است و اكر از ديوانخانهٔ كرم برات الرزق علي الله نوشته‌اند طغراء للكاسب حبيب الله نيز برگوشهٔ آن ثبت نموده‌اند پس كسب را سبب رزق بايد شناخت و رزّاق حقيقي حضرت حق را بابد دانست

بيت

سبب رزق تست كسب ولي
رازق تو مسبب سبب است

صلاح دران مي‌بينم كه قدم در طريق كسب نهي و بهرنوع كه تواني توشه بدست آري دهقان گفت اي عمر عزيز انچه گفتي بصدق مقرون است وازمرتبهٔ شبهت و غرض پردازي بيرون اما من مدتي درين ده استادي كرده‌ام و اكثر دهاقين اين مزرعه مزدوران من بوده‌اند حالاكه ضياع ضايع شده و اسباب زراعت از دست رفته جز مزدوري كردن چاره نيست و ننگ مزدوري مزدوزان كشيدن باخود راست نمي‌توانم آورد

بيت

ريزهٔ ريزه‌خور خويش نيارم خوردن
بار انباركش خود نتوانم برداشت

و اگر لابد حرفت اختيار ميبايد كرد ازين موضع رخت بربستن اولي است

ع

درغير وطن شماتت دشمن نيست

بيا تا بمحلي ديگر نقل كنيم و آنجا بهروجه كه توانيم بسربريم زن از رنج فقر وبي برگي تنگ آمده‌بود ببلاي جلا راضي شده درعزيمت باشوهر اتفاق كرده ازانجا روي بنواحي بغداد نهادند روزي در اثناي راه كوفته ومانده شده بسايهٔ درختي پناه برده‌بودند وجهت دفع ملال ازهر نوع سخن

حكايت

گربه گفت آورده‌اند كه دردهي از دهها‌ي فارس دهقاني بود با تجربهٔ تمام و كياستي مالاكلام از جام روزگار بسي تلخ و شيرين چشيده و در كشاكش دوران بسي دشواري وآساني ديده

بيت

جهان پيمودهٔ بسيار داني
ظريفي زيرَكي شيرين زَباني

و اين دهقان زني داشت كه رويش شمع شبستان بودي ولعل شيرينش در شكرريزى نقل مي‌پرستان نقش آميزي با صد رنگ چون نوبهارو عشوه فروشي با هزار نيرنگ چون روزگار

بيت

مگر زروح مقَدس سرشته‌شد جسمش
كه آن لطافت و خوبي نه حد آب و گل است

پير دهقان با چندان هنري كه داشت بفقر وفاقه روزگار ميگذرانيد و تخم توكل در مزرعهٔ وافوض امري الي الله مي‌پاشيد وپيشهٔ روزگار غِدار خود اين است كه مستحقان و ارباب هنررا محروم دارد و بي هنران و نامستعدان‌را باوج كامگاري و سر فرازي برآرد

نظم

كج روانرا دهند خرمنها
برگ گاهي براستان ندهند
مگسانرا دهند شكر و قند
به همايان جز استخوان ندهند

پير مزارع با آنكه در زراعت بكمال‌هنر موصوف بود چون اسباب آن كار نداشت عمري به بيكاري وتنگ وستي ميگذاشت روزي زنش از غايت

و نیکو عهدي بمثابهٔ کیمیّااست که کسي‌را از حقیقت او نشان نیست

بیت

مجو وفاي زکس در زمن نمي‌شنوي
بهرزه طالب سیمرغ وکیمیا مي باش

موش گفت حاشا که من چهرهٔ حال خودرا بداغ بیوفائي مَوسُوم سازم ونام نیکو که به مدتي مُدید حاصل کرده‌ام در جریدهٔ بدعهدان ثبت کنم و من میدانم که وفا کمند ارادت است و توشهٔ راه سعادت کیمیائي است که خاک تیره‌را زر سازد و توتیائیست که دیدهٔ خِیره‌را صاحب نظر گرداند مشام هر جان که بوي وفا نشنیده از رَوائِح رَیاحین مَحَاسن صفات نَصِیبي ندارد دیدهٔ هردل که وفا ندیده از مشاهدهٔ انوار مَکارِم اخلاق بي‌بهره بود

ع

اي‌خاک دران سر که درو مغز وفا نیست

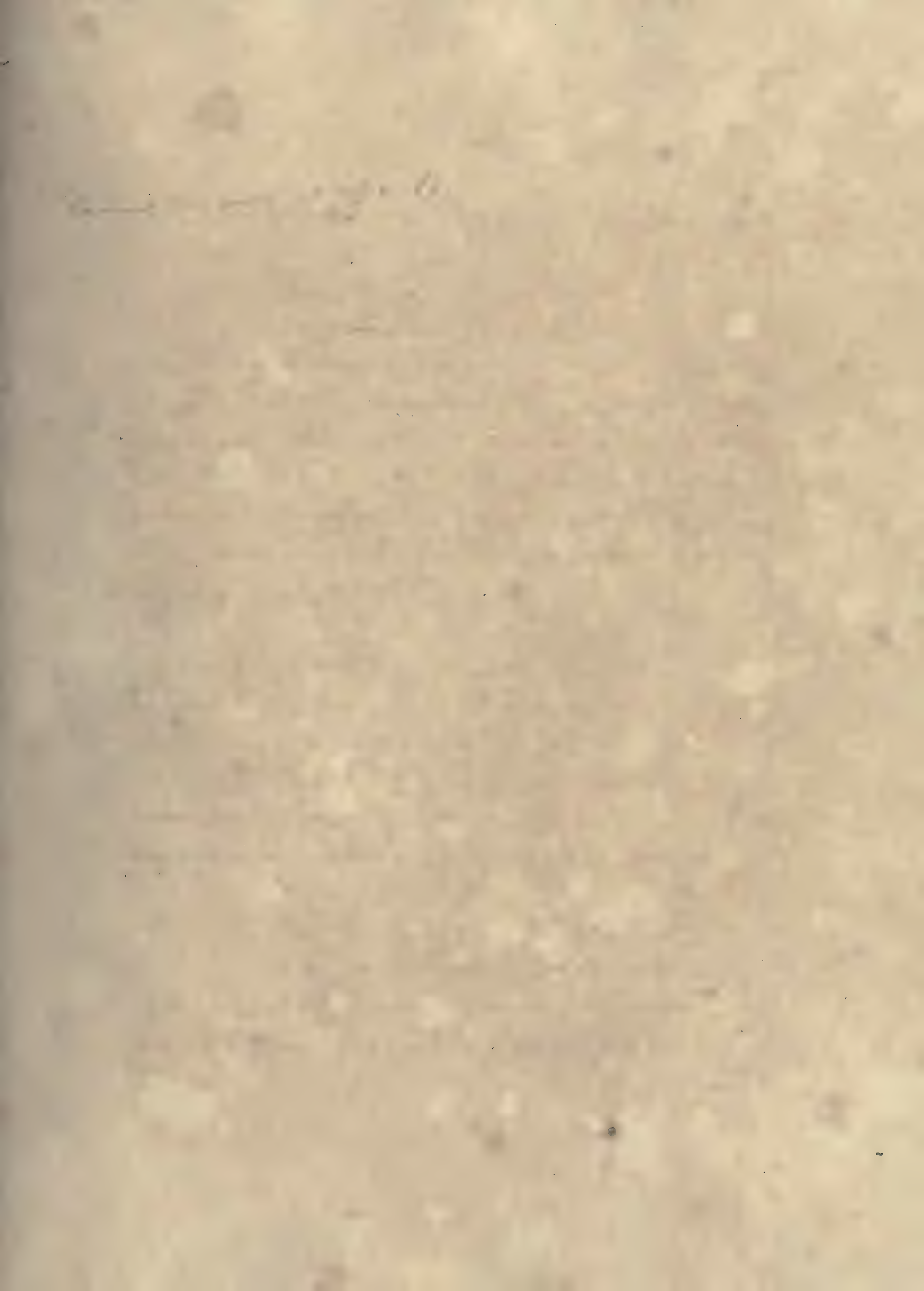
گربه گفت که چون میداني که وفا مَشاطهٔ عروس کمال است وخال رخسارهٔ حسن و جمال باید که تو نیز عِذار حال خودرا بدین گلگونه آرایشي ارزاني داري که هرگلزار که درو نهال وفا نروید هیچ مرغ دل بر شاخسار محبتش مُتَرَنِم نگردد و هر رخسار که ازخال وفا خالي باشد هیچ صاحب نظر پرتو التفات بران نیندازد و از اینجا گفته‌اند

بیت

آن‌را که طریق کرم و رسم وفا نیست
گر حور بهشت‌است که شایَستهٔ ما نیست

وهرکه ازلباس وفا عاري گردد وبعهدي که بندد وفا ننماید بدو آن رسد که بزن دهقان رسید موش پرسید که چگونه بوده‌است آن

حکایت



و شكر منت آنرا ابد الدهر التزام نمايم و من نيز بدستوري كه تو عهد كردي پيمان بستم و اميدواري چنانست

ع

که بپايان برم اين عهد كه بستم با تو

اكنون بگوي كه مرا چه ميبايد ساخت و با تو چه نوع مي‌شايد پرداخت موش گفت چون نزديك تو آيم بايد كه تعظيمي تمام و احترامي بسزا رعايت كني تا دشمنان بمشاهدهٔ آن برتاكيد قواعد صحبت و خلوص ما واقف شده خائب وخاسر باز گردند و من از سر فراغت خاطر بند از پاي تو بردارم گربه قبول اينمعني‌را التزام نمود و موش باميدواري تمام پيش آمد گربه رسم اعزاز و اكرام بجاي آورده اورا گرم پرسيد وانواع ملائمت و دلجوئي و نوازش و مهرباني در بارهٔ او رعايت فرمود چون راسو وزاغ اين حال مشاهده كردند دل ازشكار موش برگرفته مراجعت‌نمودند چون موش بحمايت گربه ازان دو بلا خلاص يافت بريدن بند آغاز نهاد وباندیشه درافتاد كه خودرا از بند بلاي ديگر چون نجات دهد و به آهستگي در كار شروع ميكرد گربه بفراست در يافت كه موش در فكر دور و دراز افتاده ترسيد كه بند نابريده سر خود گيرد و اورا پاي بسته بگذارد طريق عتابي كه رسم دوستانست پيش گرفت وگفت زود ملول گشتي و اعتماد بر كرم عهد وحسن مروت تو برخلاف اين بود چون بر حاجت خود دست يافتي و بر مراد دل فيروز شدي در وفاي عهد كاهلي مينمائي و در ايجاز وعده دفع مي‌انديشي و من ميدانستم كه وفا داروئي است كه در طبلهٔ عطار روزگار يافت نشود و حسن عهد جوهريست كه در خزانهٔ زمانه موجود نباشد و وفا ثاني سيمرغي است كه از و جز نامي در ميان نيست

و

که رستگاري هريک ازما ببقاي ديگري متعلق است و مثل من وتو
راست چون کشتي و کشتيبان است که کشتي بسعي کشتيبان بکنار
ميرسد و کشتيبان به پشتي کشتي کاري ميکند و صدق من به آزمايش
معلوم خواهد شد و تعجيل من بسبب فوت شدن فرصت است

ع

ترسم که عمر امان ندهد تادمي دگر

و ميدانم که بردل تو روشن شده که عمل من از قول قاصر نيست و
کردار برگفتار راجح است و من عهد مودت بسته درعهدهٔ وفا مي آيم
تو نيز دريںباب سري درجنبان وکلمه برزبان ران

بيت

فرما اشارتي که دو چشم اميد وار
برگوشهاي آن خم ابرو نهاده ايم

گربه سخن موش شنيد و جمال راستي بر صفحات حال اوبديده شاد
شد وموش را گفت سخن تو حق مينمايد واز فحواي کلام تو بوي صدق
مي آيد و من اين مصالحت را مي پذيرم و سخن باري عزاسمه را
که والصلح خير بگوش جان ميشنوم و از مضمون اين سخن

رباعي

تا صلح توان کرد در جنگ مزن
تانام توان جست ره ننگ مزن
بر خلق جهان در مدارا بگشا
پيش آي وسبوي مهر برسنگ مزن

تجاوز نميکنم و اميد ميدارم که ازهردو جانب به يمن مخالصت مخلصي
پيدا آيد و مجازات و مکافات اين نعمت برخويشتن واجب گردانم

 و

کرده‌ام که خلاص تو نیز در آنست و من بدین سبب برتو مهربان گشته وحلقهٔ دردوستي مي جنبانم

بيت

این دوستي است مشتمل برغرضي
اما غرضي که نفع دراد نه ضرر

وبرکیاست و فراست تو پوشیده نماند که من راست میگویم و درین سخن صورت خیانت وبداندیشي ندارم و نیز بر صدق مدعاي خود دو گواه میگذرانم یکي راسو که برعقب درکمین نشسته و دیگرزاغ که بربالاي درخت مترصد ایستاده و هر دو قصد آن دارند که دمار از نهاد من برآرند هرگاه که بتو نزدیک شدم امید ایشان از من‌منقطع و طمع هریک بکلي منقطع مي گردد اگر مرا ایمن گرداني و تاکیدي که موجب اطمینان خاطرگردد بجاي آري در سایهٔ دولت توگریزم هم غرض من بحصول رسد و هم بندهاي تو بریده‌شود

ع

هم‌مرا زین نوع سودا نیک باشد هم ترا

گربه بعد از استماع این سخن در تامل افتاد و بدریاي اندیشه مستغرق گشت و خواست که اطراف و جوانب این حکایت را بقدم فکر به پیماید وعیار این اندیشه‌بر محک تامل تجربه‌کند موش دید که وقت بغایت تنگ است وگربه سر دور اندیشي دارد آواز داد که سخن من بشنو و بحسن سیرت و طهارت سریرت من واثق باش وملاطفت من در پذیرفته تاخیر منماي که عاقل درکارها تردد روا ندارد و در مهمات توقف جائز نشمرد

ع

غافل مشو زکار که فرصت غنیمت است

چنانچه من دل بوفائي تو خوش میکنم توهم بحیات من شادمان باش

بمعاونت من محتاج است و چنانچه مرا بمدد او ازین آفتها خلاصي روي مینماید او نیز بمظاهرت و یاريِ من از ان حبس نجات مي یابد و اگر گربه سخن مرا بگوش خرد استماع فرماید و تمیز عاقلانه درمیان آورده برصدق گفتار من اعتماد نماید و آنرا بر نفاق و حیله حمل نکند و از آفتِ مکر و تزویر و شآمت زرق و غرض پاک داند هر دورا ببرکت راستي و موافقت نجاتي حاصل آید و دشمنان دیگر طمع منقطع کرده هریک پي کاري میگیرند

ع

دوست چون باماست دشمن گو پي کاري نشین

انگه موش بعد ازاین اندیشها نزدیک گربه رفت و پرسید که حال چیست گربه به آواز حزین جواب داد که

بیت

دردمندیم و خبر میدهد ازسوز درون
دهن خشک و لب تشنه و چشم تر ما

تني دارم بستهِ بند مشقت و دلي سوختهٔ آتش رنج و محنت موس گفت

بیت

نکتهٔ دارم نهاني با دهان تو ولي
وقت تنگ است و نمي یابم مجال فرصتي

گربه بتملق تمام گفت انچه بخاطر میرسد بي تکلف باز باید نمود و در اِخفاي آن توقف جائز نباید داشت موش گفت هرگز هیچ شنوندهٔ از من جز راست نشنوده است و سخن دروغ را در دلها فروغي نباشد بد انکه من همیشه به غم تو شاد بوده ام و ناکامي ترا عین شادکامي شمرده وهمت من همیشه بر آن مقصور بودي که ترا مضرتي وبلائي روي نمودي ولیکن امروز درین بلیه شریک تو ام و خلاص خود در چیزي تصور

بخود راه ندهد وخوف و حيرت پيرامن دل نگذارد واز سخن خردمندان چنان فهم ميشود كه باطن عقلا بايد كه بمشابهٔ دريا باشد كه اندازهٔ ژرفي آن نتوان شناخت و بي غواصي امتحان بقعر آن نتوان رسيد و هرچه دروي افتد از اسرار وخفايا پديد نيايد و هرچند سيلاب بلا و جفا برسد درخوصلهٔ وي گنجد واثر تيرگي دروي ظاهر نگردد چه اگر محنت تا آن حد رسد كه عقل را بپوشاند و ملال در ضماير آن محل يابد كه وهم مستولي گردد از تدبير فرومانند و فوائد تجربت وكياست بديشان نرسد

قطعه

مرد ثابت قدم آنست كه از جا نرود
ورچه سرگشته بود گرد زمين همچو فلك
مثل سيمرغ كه طوفان نبرد از جايش
نه چو كنجشك كه افتد بدم باد تفك

وهركه انديشهٔ گونا گون را بخود راه دهد و وسوسهٔ بوك و مگر در سينهٔ او آغاز خلجان كرد بناي تدبير او فاسد و بازار تفكر و تامل او كاسد شد چندانچه در آئينهٔ ضمير نگرد چون بزنگار وسواس پراگنده و تيره شده باشد چهرهٔ مطلوب درو نه بيند و هرچند لوح تدبير مطالعه نمايد چون باصرهٔ بصيرت به رمد خيالات فاسده تيرگي پذيرفته بود رقم مقصود ازو نخواند و بزرگي درين معني گفته است

قطعه

باُستواري انديشه كوش در تدبير
كه از تردد وسواس صد خلل زايد
ثبات راي نمايد خيال كار درست
در آب جنبان صورت درست ننمايد

مرا هيچ تدبير موافق تر ازان نيست كه با گربه صلح كنم زيرا كه درعين بلا

بيت

آه زين طالع برگشته كه هر روز مرا
ره بجائي بنمايد كه بلا پيشتراست

موش انديشه كرد كه اگر پيش روم گربه مرا بگيرد و اگر بازگردم راسو درمن آويزد و اگر بجاي قرار گيرم زاغ فرود آيد و من درميان اين بلا چه سازم و اين حيرت را بچه حيله دفع كنم قصهٔ پرغصهٔ خود بكه گويم و دواي درد بي درمان خود از كه جويم

بيت

ندارم محرمي كورا صلاح كار خود پرسم
نه غمخواري كزو حال دل افگار خود پرسم

حالا درهاي بلا بازاست وراه بمنزل عافيت بس دور و دراز انواع آفتها روي گشاده و راه گريز بسته شده با اين همه دل برجاي ببايد داشت وديده بر ره گذار خلاص گماشت كه ساقي روزگار اگر وقتي شربت نوش مراد چشانه گاهي نيز زهر قهر باجلاب راحت بر آميزد

بيت

غمگين مشو كه ساقي قُدرَت ز جام دهر
گه صاف لطف ميدهد و گاه درد قهر

مرد ثابت قدم آنست كه نه بپوسيدن خلعت دولتش لب نَشاط بخنده آرد و نه در نوشيدن جُرعهٔ محنتش از ديدهٔ اندوه اشك حسرت بارد

بيت

ز رنج و راحت گيتي مرنجان دل مشو خُرّم
كه آئين جهان گاهي چنان گاهي چنين باشد

اكنون مرا درين ورطهٔ عنا هيچ پناهي بهتر از سايهٔ عقل نيست و هيچ دستگيري مشفق تر از استاد خرد نه وهركه راي قوي دارد بهيچ حال وهشت

زود فهم که بیک تامل هزار عقدهٔ مشکل را بگشودي و به نیم لحظه صد نوع حیله برخاطر گذرانیدی بیت

فسونگر بود موشي چاره اندیش
که دیدي حیلهٔ صد سالهٔ از پیش

در حوالي آن درخت گربهٔ نیز خانه داشت و صیادان آنجا بسیار آمدندي و بدان نواحي دام نهادندي روزي صیادي بنزدیک آن درخت دامي باز کشید و قدري گوشت برروي دام بست گربهٔ حریص ازان غافل بوي کشان بجانب گوشت آمد و هنوز دندانش بگوشت نرسیده حلقش بحلقهٔ دام گرفتار شد

رباعي

حرص است که جمله را بدام اندازد
و اندر طلب مال حرام اندازد
حرص است که جمله خلق را ز آسایش
باز آرد و در رنج مدام اندازد

القصه موش نیز بطلب طعمه از سوراخ بیرون آمده از روي احتیاط بهرطرفي چشم مي انداخت و به یمین ویسار و زیر و بالا نظر مي افگند ناگاه چشمش برگربه افتاد با آنکه دیده اش ازمشاهدهٔ او تاریک شد و سرشته امیدش از سرمایهٔ عمر و زندگاني باریک گشت دل ازجا نبرد و نیک درنگریست اورا بستهٔ بند بلا دید صیادرا بجان دعا میگفت و بر قید گربه شکرگذاري میکرد ناگاه بریک جانب راه راسوئي دید درکمین او نشسته و تیرتوجه درکمان قصد نهاده روي بدرخت نهاد و زاغي مشاهده کرد که از بالاي درخت میل گرفتن او دارد دهشت و وحشت برموش غلبه کرده هول وهراس برروي مستولي شد

أجب جيبك هونا ما الي آخره كه از مشرب نبوت كبري مترشح گشته همين مضمون شرف وضوح مي يابد

قطعة

دوستي آنچنان نمي‌بايد
كه نگنجد دران ميان موئي
دشمني هم بدان صفت خوش نيست
كه زياري نباشدش بوئي
هردو جانب نگاه خواهد داشت
هركه‌را هست معتدل خوئي

وچون دانسته شد كه دوستي و دشمني اهل زمان اعتباري چندان ندارد بايد كه داناي عاقبت انديش التماس مصالحت و مخالصت دشمن‌را چون متضمن دفع مضرتي و جرّ منفعتي باشد فرو نگذارد و بهروچه كه كار او سرانجام مي‌يابد و مصلحت وقت اقتضا ميكند آنرا در حصول غرض بكار بردتا به يمن دوربيني وصلاح انديشي فتح باب دولت روي نمايد و صبح سعادت از افق كرامت طلوع فرمايد و از نظائر اين صورت كه تقرير افتاد حكايت موش و گربه است راي گفت كه چگونه بوده است آن

حكايت

گفت آورده‌اند كه در بيشهٔ بردع درختي بود در بلندي از تمامي اشجار برسر آمده و به بزرگي و اصالت در ميان درختان سرفراز گشته

بيت

هردرختي كه ميوه داربود
بوستانرا از وست برگ و نوا

ودر زير آن درخت سوراخ موشي بود حريص نهاد محتال طبع تيز ذهن

لا جرم بعضي دوستيها بمرور زمان كم گردد بلكه حكم عدم گيرد و بر همين منوال دشمنيها نيز تغير يافته از لوح سينه محو شود و حب و بغض اهل عالم حكم ابر بهاري دارد كه گاه مي بارد و گاه باز مي ايستد و آنرا دوامي و ثباتي صورت نه بندد

رباعي

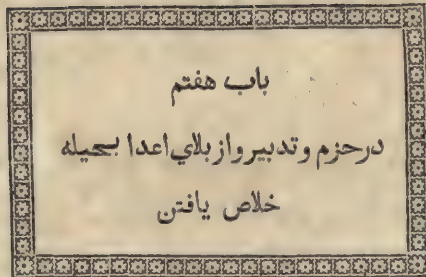
باهركه دلم بدوستي داشت گمان
چون نيك بديد دشمني بود عيان
بر دوستي و دشمني اهل زمان
ديديم كه نيست اعتمادي چندان

ومهر و كين اهل زمان دربي اعتباري همان حكم تقرب سلطان و جمال خوبان و آواز نورسيدگان و وفاي زنان و تلطف ديوانگان و سخاوت مستان و ارادت عاميان و فريب دشمنان دارد كه بر هيچ يكي از ايشان اعتماد نتوان كرد و دل دربقاي آن نتوان بست

بيت

خوش است عهد محبت بدوستان بستن
ولي چه سود كه آن عهدرا وفائي نيست

وبسيار دوستي باشد بكمال اتحاد و نهايت يكانگي رسيده واساس خلوص وخصوصيت دران بمرور زمان سر باوج سپهر كشيده ناگاه اثر* چشم زخمي آنرا از محض محبت بعين عداوت كشد و طراوت آن بوزيدن سموم هجران منقضي گردد و باز دشمني قديم و نزاع موروثي باندك ملاطفتي ناچيز گردد و بناي مودت بر وجهي مستحسن مؤكد و مستحكم شود و از ينجا است كه خردمندان بادشمنان تالف فرو نگذارند و بيكبارگي طمع ازدوستي منقطع نگردانند ونيز بر هر دوستي اعتماد كلي جائز نشمرند وبوفاي او مستظهر و مستوثق نباشند و ازكلمات تامات

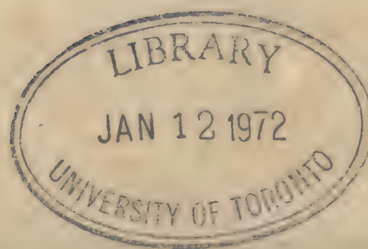


باب هفتم

درحزم وتدبير واز بلاي اعدا بحيله خلاص يافتن

رايِ فرمود که شنودم داستان کسي که از بي فکر و تامل خودرا در درياي حيرت و ندامت انداخت وبي صبر و تحمل بستهٔ دام پشيماني وغرامت شد اکنون اگر صلاح باشد مضمون *وصيّت هفتم را بتفصيل بازگوئي و داستان آنکس که در ميان خصمان گرفتار آمده بازنمائي و بيان کن حکايت کسي که دشمنان قوي از چپ و راست و پيش و پس اورا درآيند واَضداد بسيار شده وغلبه کرده اطراف و نواحي اورا فروگيرند وخودرا در پنجهٔ هلاك وقبضهٔ تلف بيند و صلاح در ان داند که بايکي از ايشان مُوالات و مُلاطفت بايد ورزيد بلکه عهد و پيمان بايد بست تا بسلامت بجهد چگونه قدم درين کار نهد و بعد از ان که بمدد و معاونت دشمني ازان بلا استخلاص روي نمايد عهدرا بچه نوع باوي بوفا رساند و گرد مُلائمت برآمده طريق صلاحرا بکدام حيله بگشايد برهمن جواب داد که اغلب دوستي ودشمني دائم و ثابت نيست چه اکثر عارضيات است و عارضي زود زوال باشد

* Septimum praeceptum Hushenki Testamenti Moralis, quod vide a


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Bidpā'ī. Persian version. Anvar-i Suhayl[ī]

Anvar-i Suhaylī

كتاب

انور سُهيلي

من تصنيف

مُلا حُسين

بن علي الوعظ

الكاشفي

The following Works of Major Stewart may be had of Messrs. Longman and Co. *and of* Messrs. Black, Parbury and Co.

Descriptive Catalogue of Tippoo Sultaun's Library, 4to.
Translation of the Travels of Mirza Abu Talib Khan, 12mo.
History of Bengal, 4to.

DIRECTIONS TO THE BINDER.

1st. On the right the Persian Title and Text,	Sig.	B to E.
2d. ——— ——— Arabic Tables and Analysis,		1 B to 1 F.
3d. ——— ——— Arabic Chapter,	-	1 G.

Title, Preface, and Translation, as in European Books.